

Greek.

- Ἀβδηρολόγος ἐστὶν ὁ ἀπὸ τῶν Ἀβδήρων
ἄνθρωπος.
'Αγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.
—*Homer.*
'Αγαθὴ δ' ἔρις ἤδε βροτοῖσι.—*Hesiod.*
'Αγαθοὶ δ' ἀριδάκρυες ἄνδρες.
'Αγαθὸς ὁ θεός· καὶ τῶν μὲν ἀγαθῶν οὐδένᾳ
ἄλλον αἰτιατέον, τῶν δὲ κακῶν ἄλλ'
ἅττα δεῖ ζητεῖν τὰ αἴτια, ἀλλ' οὐ τὸν
θεόν.—*Plato.*
'Αγάπα τὸν πλησίον.—*Thales.*
'Α γὰρ ἐπιθυμεῖ ψυχῇ, καὶ πιστεύειν
φιλεῖ.—*Heliodorus.*
'Αγεὶ δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος.
—*Menander.*
'Αγευστοὶ καλλίστου καὶ γονιμωτάτου
λόγων νάματος, τὴν ἐλευθερίαν λέγω,
οὐδὲν ὅτι μὴ κόλακες ἐκβαίνομεν μεγα-
λοφυεῖς.—*Longinus.*
'Αγνώστῳ Θεῷ.
'Αδελφὸς ἀνδρὶ παρείη.—*Socrates.*
'Αδης.
'Αδύνατον πολλὰ τεχνώμενον ἄνθρωπον
πάντα καλῶς ποιεῖν.—*Xenophon.*
'Αδύ τι τὸ στόμα τοι, καὶ ἐφίμερος, ὦ
Δάφνι, φωνά·
κρέσσον μελπομένῳ τεῦ ἀκουέμεν ἢ μέλι
λεῖχεν.—*Theocritus.*
'Αεὶ γεωργὸς εἰς νέωτα πλούσιος.
—*Philemon.*
'Αεὶ κολοῖδς παρὰ κολοῖφ ἰζάνει.
- (Abderite by birth, Abderite by speech.)
A boor is known by his talk.*
The advice that a friend gives is good.
(Rivalry is a blessing to men.) Honest
rivalry adds zest to toil.
The good are always prone to tears.
Since God is good, we must regard him
as the author of all our blessings; our
misfortunes we must assign to other
causes, but never to God.
Love thy neighbour.
The mind is always prone to believe
what it wishes to be true.
Time brings the truth to light.
If we have not tasted of that best and
most fruitful source of eloquence, I
mean liberty, we are naught but vain
babblers of flattering speeches.
To the unknown God.†
Let each man aid his brother man.
Hades; the abode of the dead.
It is impossible for a man who attempts
much to do everything well.
Sweet are thy lips, thy utterances, and
lovely thy voice, Daphnis; it is
better to hear thy singing than to
eat honey.
(The farmer is always to be rich the
next year.) "Man never is, but
always to be blest."
(A jackdaw always sits near a jack-
daw.) Birds of a feather flock
together.

* The boorishness of the people of Abdera was proverbial in ancient times. It was, however, the birthplace of one famous man, the philosopher Democritus.

† The words occur in St. Paul's speech to the Athenians, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD."—*Acts xviii. 23.*

Ἄελ Λιβύῃ φέρει τι καινόν.—*Aristotle.*

Ἄελ νομίζονθ' οἱ πένητες τῶν θεῶν.
—*Menander.*

Ἄελ τῶν ποσὶν ὄντα παρατρεχόμεσθα
μάταιοι,
κεῖνο ποθοῦντες ὅπερ μακρὸν ἄπωθεν ἔφν.
—*Pindar.*

Ἄελπτον οὐδὲν, πάντα δ' ἐλπίζειν χρεών.
—*Euripides.*

Ἄεργοῖς αἰὲν ἑορτά.—*Theocritus.*

Ἄεροβατῶν.

Ἄετδν ἵπτασθαι διδάσκεις.

Ἄετδς οὐ θηρεύσει τὰς μυίας.

Ἄετοῦ γῆρας, κορύδου νεότης.

Ἀθανάτους μὲν πρῶτα θεοὺς, νόμῳ ὥς
διάκειται, τίμα.

Αἱ γὰρ εὐπραξίαι δεινὰι συγκρύνφαι καὶ
συσκιᾶσαι τὰς ἁμαρτίας τῶν ἀνθρώπων
εἰσίν.—*Demosthenes.*

Αἰδεῖσθαι πολιοκροτάφους,

Αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὥς λόγος.
καλῶς βλέπουσιν ὄμμασιν, μέλλουσι δέ.
—*Euripides.*

Αἱ δὲ σάρκες αἱ κεναὶ φρενῶν
ἀγάλματ' ἀγορᾶς εἰσί.—*Euripides.*

Αἱ δευτέραι φροντίδες σοφώτεραι.
—*Euripides.*

Αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον
ἐξερέεσθαι.—*Homer.*

Αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα
κομίζει.—*Hesiod.*

Αἰδῶς τοῦ κάλλους καὶ ἀρετῆς πόλις.
—*Demades.*

Αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄττησι παλαίει.
—*Hesiod.*

Αἰὲν ἀριστεύειν.—*Homer.*

Αἰθίοπα σμῆχειν.

Αἶνει δὲ παλαιὸν μὲν οἶνον,
ἄνθεα δ' ὕμνων νεωτέρων.—*Pindar.*

We are always hearing of some new thing from Africa.

The poor are always thought to be under the special protection of the gods.

(We foolish men ever pass by the things that lie at our feet, while we long for that which is far away.) 'Tis distance lends enchantment to the view.—*Campbell.*

Nothing is hopeless, we must hope for everything.

Every day is a holiday to people who have nothing to do.

(One who treads the air.) An affected, conceited person; a wool-gatherer.

(You are teaching an eagle to fly.) Jack Sprat would teach his grand-dame.

An eagle will not catch flies.

An old eagle is better than a young sparrow.

First of all, thou must honour the gods as the law ordains.*

Success cloaks and obscures the evil deeds of men.

Respect grey hairs.

Exiles, the proverb says, subsist on hope.

Delusive hope still points to distant good,

To good, that mocks approach.

Bodies devoid of mind are like the statues in the market-place.

Second thoughts are best.

It is shameful for a young man to question an older one.

False shame is ever the comrade of the needy man.

Modesty is the citadel of beauty and virtue.

The man who procrastinates is always struggling with misfortunes.

Always to excel.

To wash an Ethiopian; to wash a blackamoor.

Give praise to wine that's old, but to poetry that's new.

* The opening line of the Golden Verses of Pythagoras.

Αἰνούμενοι γὰρ ἀγαθοί, τρόπον τινὰ
μισοῦσι τοὺς αἰνούντας, ἣν αἰνῶσ' ἄγαν.
—*Euripides.*

Αἰών.

Αἰὼν πάντα φέρει.

* Ἀκίνητα κινεῖς.

* Ἀκουε πολλά, λάλει καίρια.—*Bias.*

* Ἀκρόπολις.

* Ἀληθεύοντες ἐν ἀγάπῃ.—*St. Paul.*

* Ἀλιεὺς πληγὴς νοῦν οἶσει.

* Ἀλλὰ καὶ λέγουσι πάντες ὡς δειλότατόν
ἐσθ' ὁ πλούτος.—*Aristophanes.*

* Ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν
οἱ σοφοί.—*Aristophanes.*

* Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν.
—*Homer.*

* Ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ
φάτνῃ κατακειμένης.—*Lucian.*

* Ἀλλ' ἐστ' ἀληθὴς ἡ βροτῶν παροιμία,
ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.
—*Sophocles.*

* Ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρή.—*Sophocles.*

* Ἀλλ' οἱ ἀθυμοῦντες ἄνδρες οὐποτε τρό-
παιον ἐστήσαντο.—*Euripolis.*

* Ἀλλοι κάμουν, ἄλλοι ὦναντο.

* Ἀλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα
τελευτᾷ.—*Homer.*

* Ἀλλ' οὐκ αὖθις ἀλώπηξ πάγαις.

* Ἀλλων ἱατρὸς, αὐτὸς ἔλκεσιν βρύων.
—*Euripides?*

* Ἀλφα καὶ Ὡμέγα.

* Ἀμα δὲ κιθῶνι συνέκδυομένῳ ἐκδύεται καὶ
τὴν αἰδῶ γυνή.—*Herodotus.*

* Ἀμα ἔπος, ἅμα ἔργον.

When good men are praised, they are
inclined to hate those who praise
them if they are praised beyond their
deserts.

An æon ; a long period of time.

Time changes all things.

(You are meddling with what should be
left alone.) You play with fire.

Listen carefully, speak seasonably.

A citadel; the ancient citadel of Athens.

Speaking the truth in love.*

(The fisherman when stung will learn
wisdom.) The burnt child dreads
the fire.

It is a common saying that wealth
brings much misery in its train.

Wise men often learn from their
enemies.

We will let by-gones be by-gones.

Let us not burden our remembrances
with a heaviness that's gone.

—*Shakespeare.*

You are playing the part of the dog in
the manger.

The old proverb is true ; the gifts of an
enemy are no gifts, but bring mis-
chief.

(A noble man must either live a good
life or die a glorious death.) Death
rather than dishonour.

(No coward ever set up a trophy.)
Faint heart never won fair lady.

(One does the work, another gets the
profit.) One beats the bush and
another catches the bird.

(God does not accomplish all that man
designs.) Man proposes, God dis-
poses.

(A fox is not caught twice in a snare.)
The burnt child dreads the fire.

(The physician of others, he himself is
full of sores.) He does not see the
beam in his own eye.

(Alpha and Omega.) The first and last
letters of the Greek alphabet; the
beginning and the end.

When a woman takes off her clothes,
she puts off her modesty too.

No sooner said than done.

* These words were the favourite motto of the late Professor Blackie, and generally appeared on the letters that he wrote to his friends.

Ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον
φέρει.—*Thucydides*.

Ἀμαρτίας αἰτία ἡ ἀμαθία τοῦ κρέσσονος.
—*Democritus*.

Ἀμβροσία.

Ἀμέραι δ' ἐπίλοιποι μάρτυρες σοφώτατοι.
—*Pindar*.

Ἀμφοῖν φίλοιν ὄντοιν, ὅσιον προτιμᾶν
τῇν ἀλήθειαν.—*Aristotle*.

Ἀμφοτέροι κλῶπες, καὶ ὁ δεξάμενος, καὶ
ὁ κλέψας.—*Phocylides*.

Ἀνάγκη γὰρ τὴν μὲν τῆς πρώτης καὶ
θειοτάτης πολιτείας παρέκβασιν, εἶναι
χειρόστην.—*Aristotle*.

Ἀνάγκη οὐδὲ θεοὶ μάχονται.
—*Simonides of Ceos*.

Ἀνάγκης οὐδὲν ἰσχύει πλέον.
—*Euripides*.

Ἀνάθεμα.

Ἀναξ ἀνδρῶν Ἀγαμέμνων.—*Homer*.

Ἀναφαίρετον κτῆμ' ἐστὶ παιδεία βροτοῖς.
—*Menander*.

Ἄνδρες γὰρ πόλις, καὶ οὐ τείχη, οὐδὲ
νῆες ἀνδρῶν κεναί.—*Thucydides*.

Ἄνδρες πόλῃος πύργοι ἀρήϊοι.—*Alcæus*.

Ἄνδρὶ μελετητέον οὐ τὸ δοκεῖν εἶναι
ἀγαθὸν ἀλλὰ τὸ εἶναι, καὶ ἰδίᾳ καὶ
δημοσίᾳ.—*Plato*.

Ἄνδρὶ τοι χρεὼν
μνήμην προσεῖναι, τερπνὸν εἴ τί πού πάθῃ.
—*Sophocles*.

Ἄνδρὸς δικαίου κάρπος οὐκ ἀπόλλυται.

Ἄνδρὸς κακῶς πράσσοντος ἐκποδὼν φίλοι.
—*Menander*?

Ἄνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.
—*Menander*.

Ἄνδρῶν γὰρ σωφρόνων μὲν ἐστίν, εἰ μὴ
ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδι-
κουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ
δὲ παρασχὼν ἐκ πολέμου πάλιν ξυμ-
βῆναι, καὶ μήτε τῇ κατὰ πόλεμον
εὐτυχίᾳ ἐπαίρεσθαι μήτε τῇ ἡσυχίᾳ
τῆς εἰρήνης ἠδόμενον ἀδικεῖσθαι.
—*Thucydides*.

Ignorance produces rashness, reflection
timidity.

Ignorance of what is better is often the
cause of sin.

(Ambrosia.) The food of the gods;
anything pleasing to the taste.

Future days are often the best test of
present reputations.

Both are dear to me, but duty compels
me to prefer the truth.*

Both are thieves, he who receives and he
who steals.

The corruption of the best and divinest
form of government must be the
worst.

(Not even the gods can resist neces-
sity.) Necessity has no law.

Nothing is stronger than necessity.

An accursed thing; a solemn curse.

Agamemnon, king of men.

Education is a possession that none can
take away.

It is not walls, or ships devoid of crews,
but men that make a city.

Brave men are a city's strongest tower
of defence.

A man should endeavour not merely to
appear good, but to be good both in
his public and private life.

If a man has received a kindness from
another, he ought ever to keep it in
grateful remembrance.

The good deeds of a righteous man
perish not.

(When a man is unfortunate, his friends
are hard to find.) A friend in need, etc.

The character of man is known from his
conversation.

It becomes prudent men to remain quiet
so long as they are not injured, but
courageous men ought to exchange
peace for war as soon as they have
been wronged; when they have
brought the war to a successful issue,
peace may be made with the enemy;
but no one ought to be uplifted un-
duly by success in war, nor should
any submit to injustice because they
are unwilling to sacrifice the calm
delights of peace.

* This expression is more familiar in the Latin form, *Amicus Plato, sed major veritas*.

Ἄνδρῶν ἡρώων τέκνα πῆματα.

(Sons of heroes are a plague.) Many a good cow hath an evil calf.

* Ἄν ἔτι μίαν μάχην νικήσωμεν, ἀπολώλαμεν.—*Pyrrhus, King of Epirus.*

Another such victory and we are lost.*

Ἄι ἦρ ἀτυχῶν σάζεται ταῖς ἐλπίσιν.

(Hope saves a man in the midst of misfortunes.) Hope is the salve for a breaking heart.

—*Menander.*

Ἄνῃρ γὰρ ἰδιώτης ἐν πόλει δημοκρατουμένην νόμῳ καὶ ψήφῳ βασιλεύει· ὅταν δ' ἐτέρῳ ταῦτα παράδῃ, καταλέλκεται αὐτὸς τὴν αὐτοῦ δυναστείαν.

In a democratic state, the power of voting gives to the individual regal authority; but when he surrenders this privilege to another, he dethrones himself.

—*Æschines.*

Ἄνῃρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος, οὐ βούλεται.—*Philemon.*

The just man is not he who merely does not injure another, but he who, having the power to do so, refuses to commit any injustice.

Ἄνῃρ, ὅστις τρόποισι συντακῇ, θυραῖος ὢν, μυρίων κρείστων ὁμαίμων ἀνδρὶ κεκτησθαι φίλος.—*Euripides.*

A man of congenial habits, even though he be a stranger, is a better friend to get than ten thousand relations.

Ἄνῃρ ὁ φεύγων καὶ πάλιν μαχήσεται.

(The man who runs away will fight again.)

—*Menander.*

He who fights and runs away,
May live to fight another day.

Ἄνθρωποι δὲ μάταια νομίζομεν, εἰδότες οὐδέν· θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσιν νόον.—*Theognis.*

Vain are the thoughts of men, and nothing our knowledge; but the gods direct all things according to their will.

Ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.

Men have but a short time to live.

—*Homer.*

Ἀνθρώποισι πᾶσι μέτεστι γινώσκειν ἑαυτοὺς καὶ σωφρονεῖν.—*Heraclitus.*

To all men it is given to know themselves, and to practise self-control.

Ἀνθρώποισι τὰς κεν ἐκ θεῶν τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.

Men must endure whatever ills the gods may send.

—*Sophocles.*

Ἀνθρωπὸς ἐστὶ πνεῦμα καὶ σκιά μόνον.

Man is but a breath and a shadow.

—*Euripides.*

Ἀνθρώπους μὲν ἴσως λήσεις ἀτοπὸν τι ποιήσας, οὐ λήσεις δὲ θεοὺς οὐδὲ λογιζόμενος.

Probably you will deceive men when you sin, but you will not escape the eyes of Heaven, whatever wiles you may devise.

—*Lucian.*

Ἀνθρώπων ὀλίγον μὲν κάρτος, ἀπρηκτοὶ δὲ μεληδόνες

(Small is the strength of man, unprofitable his anxious thoughts; toil follows toil throughout his brief span of life, and death invincible is ever imminent.)

αἰῶνι δ' ἐν παύρῳ πόνος ἀπὸ πόνου, ὁ δ' ἄφукτος ἐπικρέμαται θάνατος.

All our yesterdays have lighted fools
The way to dusky death.

—*Simonides of Ceos.*

—*Shakespeare.*

Ἀνίη καὶ πολλὸς ὕπνος.—*Homer.*

Too much sleep becomes a pain.

* Pyrrhus, King of Epirus, carried on a successful war against the Romans, 281 to 275 B.C., in Sicily and the south of Italy. Badly supported by his allies, however, his victories were too expensive for ultimate success. The above saying is the origin of the expression, "a Pyrrhic victory."

Ἀξία ἡ κύων τοῦ βρώματος.

Ἀξιώματα.

Ἄ οἱ φίλοι τοῖς βασιλεῦσιν οὐ θαρρόῦσι
παραινεῖν, ταῦτα ἐν τοῖς βιβλίοις
γέγραπται.—*Plutarch.*

Ἄπαν διδόμενον θῶρον, εἰ καὶ μικρὸν ἦ,
μέγιστόν ἐστιν, εἰ μετ' εὐνοίας διδῶς.
—*Philemon.*

Ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος
φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
κοῦκ ἔστ' ἔελπτον οὐδὲν, ἀλλ' ἄλίσκεται
χῶ δεινὸς ὕρκος χαλ περισκελεῖς φρένες.
—*Sophocles.*

Ἄπανθ' ὅς ὀργιζόμενος ἄνθρωπος ποιεῖ
ταῦθ' ὕστερον λάβοις ἂν ἡμαρτημένα.
—*Menander.*

Ἄπαντ' ἐπαχθῇ πλὴν θεοῖσι κοιρανεῖν.
—*Æschylus.*

Ἄπαξ λεγόμενον.

Ἄπαντα δὲ χθὼν ἀνδρὶ γεινναίῳ πατρίς.
—*Euripides.*

Ἄπας δὲ τραχὺς ὅστις ἂν νέος κρᾶτῃ.
—*Æschylus.*

Ἄπας ἐρυθριῶν χρηστὸς εἶναι μοι δοκεῖ.
—*Menander.*

Ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός.
—*Æschylus.*

Ἄ πένια τὰς τέχνας ἐγείρει.—*Theocritus.*

Ἀπιστοῦνται δ' οἱ λάλοι, κἂν ἀλη-
θεύωσιν.—*Plutarch.*

Ἀπλοῦς ὁ μῦθος· μὴ λέγ' εὖ· τὸ γὰρ
λέγειν
εὖ, δεινόν ἐστιν, εἰ φέροι τινὰ βλάβην.
—*Archelaus.*

Ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ.
—*Euripides.*

Ἀποθέωσις.

Ἀ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ
λέγειν εἶναι καλόν.—*Isocrates.*

Ἀπόλοιτο πρῶτος αὐτὸς
ὁ τὸν ἔργυρον φιλήσας·
διὰ τοῦτον οὐκ ἀδελφός,
διὰ τοῦτον οὐ τοκήες·
πόλεμοι, φόνοι δι' αὐτόν.—*Anacreon.*

(The dog is worth its food.) 'Tis a poor
dog that deserves not a crust.

Admitted propositions; general maxims.
The advice which their friends dare not
give to kings is found written in books.

Every gift, even though it is small, is
valuable if you give it with a kind
intention.

All strangest things the multitudinous
years

Bring forth, and shadow from us all we
know.

Falter alike great oath and steeled
resolve;

And none shall say of aught, "This may
not be."—*Calverley.*

All things that a man in anger does, in
the end are found to have been done
amiss.

Every lot has its hardships except the
lordship of heaven.

A phrase, that only occurs once in a
book; a rare word.

Every land is a fatherland to the man
of lofty courage.

(Every ruler is severe when he has just
mounted the throne) New brooms
sweep clean.

Every man who can blush has, me-
thinks, some honesty in him.

God is not opposed to deceit in a
righteous cause.

Poverty is the mother of the arts.

Nobody believes gossiping fools, even
when they speak the truth.

Let thy speech be simple, avoid fine
speaking; for fine speaking that
produces evil results is a vile thing.

The language of the true is always
simple.

(Apotheosis.) Deification; raising a dis-
tinguished person to the rank of a god.

Consider that those acts which it is
disgraceful to perform, are not even
fit to be mentioned.

Let the greatest curses light on him
who is a slave to lust of gold! For
gold brothers are sacrificed, and
parents betrayed. Wars and blood-
shed are caused by gold.

Ἀπορία ψαλτοῦ βῆξε.

Ἀπ' οὐρᾶς τὴν ἑγχέλυν ἔχεις.

Ἀπροσίκτων ἐρώτων ὀξύτεραι μαίνiai.

—*Pindar.*

Ἀπώτερω ἢ γόνυ κνήμη.

Ἀργὸς μὴ ἴσθι, μὴδ' ἂν πλουτῆς.

—*Thales.*

Ἀργυρέαις λόγχαισι μάχε, καὶ πάντα κρατήσεις.

Ἀρετὰ, θήραμα κάλλιστον βίψι.

—*Aristotle.*

Ἀρετὴ δέ, κὰν θάνῃ τις οὐκ ἀπόλλυται
ζῆ δ' οὐκέτ' ὄντος σώματος· κακοῖσι δέ
ἅπαντα φρουῖδα συνθανόνθ' ὑπὸ χθονός.

—*Euripides.*

Ἄρης δ' οὐκ ἀγαθῶν φέιδεται, ἀλλὰ
κακῶν.—*Anacreon.*

Ἄριστον ἀνδρὶ κτῆμα συμπαθὲς γυνή.

—*Hippothoon.*

Ἄριστον μὲν ὕδωρ.—*Pindar.*

Ἄριστον μέτρον.

Ἀρχὰ πολιτείας ἀπάσης νέων τροφά.

—*Diogenes.*

Ἄρχειν οὐδενὶ προσήκει, ὅς οὐ κρείττων
ἐστὶ τῶν ἀρχομένων.—*Cyrus.*

Ἄρχεσθαι μαθὼν ἀρχειν ἐπιστήσῃ.

—*Solon.*

Ἀρχὴ ἄνδρα δείξει.—*Bias.*

Ἀρχὴ ἥμισυ παντός.—*Hesiod.*

Ἀρχομένων τῶν νόσων, ἣν τι δοκέη κινεῖν
κίνει.—*Hippocrates.*

Ἀσβεστος γέλως.—*Homer.*

A cough is the musician's trick to hide
his blunder.

(You have got an eel by the tail.) You
have caught a Tartar.

The longing for unattainable objects is
always the keenest.

(My shin is not so near me as my
knee.) Charity begins at home.

Shun idleness, even if you are wealthy.

Fight with silver spears, and you will
conquer everywhere.*

Virtue, the noblest object to be sought
in life.

(Virtue does not perish when the good
man dies, but lives when his body is
turned to dust: but when the wicked
die, all their glories are buried with
them in the clay.)

Each man makes his own statue, builds
himself;

Virtue alone outbuilds the Pyramids.

—*Young.*

War slays the brave, but spares the
cowards.

A sympathetic wife is her husband's
best possession.

(Water is the best.) Water is the
greatest of the elements.

Moderation is best.

The education of the young is the proper
basis of every state.

No one ought to rule, if he is not
superior to those whom he rules.

By learning to obey you will learn how
to govern.

Authority will prove a man.) It is
impossible to tell a man's character
until he has been tried in a position
of responsibility.

(The beginning is the half of the whole.)
Well begun is half done.

(When diseases begin to show them-
selves, use active measures at once if
the case seems to require it.) Resist
the beginnings of evil.

(Unquenchable laughter.) Homeric
laughter.

* The reply of the Delphic oracle to Philip of Macedon, father of Alexander the Great. Philip followed the advice, and boasted that he could capture any town if he could manage to convey a bribe to some of the citizens.

Ἄστéρας εἰσαθρεῖς Ἀστὴρ ἐμός· εἴθε
γενοίμην
οὐρανός, ὡς πολλοῖς ὄμμασιν εἰς σέ
βλέπω.—*Plato Comicus?*

Ἀτελέστατα γὰρ καὶ ἀμάχανα
τοὺς θανόντας κλαίειν
Θανόντος ἀνδρὸς πᾶς ὁπολλυτ' ἀπ'
ἀνθρώπων χάρις.—*Stesichorus.*

Αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὐτὴν οὐδενὸς μείον σθένει.
—*Æschylus.*

Αὖξεται δ' ἀρετά, χλωραῖς ἑέρσαις ὡς
ὅτε δένδρον αἴσσει.—*Pindar.*

Αὐτὰρ ὑπερθεν
νίκης πειρατ' ἔχονται ἐν ἀθανάτοισι
θεοῖσιν.—*Homer.*

Αὐτὰς ἄκουκα πολλάκις.
—*Agesilaus, King of Sparta.*

Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντος ἐστὶ σου.
—*Euripides.*

Αὐτόματον.

Αὐτονομία.

Αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.
—*Homer.*

Αὐτὸς ἔφα.
Αὐτός τι νῦν δρᾷ, χοῦτω δαιμονας κάλει·
τῷ γὰρ πονοῦντι χῶ θεὸς συλλαμβάνει.
—*Euripides.*

Ἀφορᾶν οὖν δεῖ εἰς τὸν νοῦν, καὶ μὴ εἰς
τὴν ὕψιν.—*Æsop.*

Ἀφροδίσιος ὕρκος οὐκ ἐμποίνιμος.

Ἄ ψέγομεν ἡμεῖς, ταῦτα μὴ μιμώμεθα.
—*Menander.*

Βάλλ' ἐς κόρακας.

Βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ.
—*Æschylus.*

Βαρὺ φόρημ' ἄνθρωπος εὐτυχῶν ἄφρων.
—*Æschylus.*

Βῆ δ' ἀκέων παρὰ θίνα πολυφλοῖσβοιο
θαλάσσης.—*Homer.*

Why dost thou gaze upon the sky?
O that I were yon spangled sphere!
Then every star should be an eye
To wander o'er thy beauties here.
—*Moore.*

Vain it is for those to weep
Who repose in Death's last sleep.
With man's life ends all the story
Of his wisdom, wit, and glory.
—*Merivale.*

Self-will, by itself,
In one who is not wise is less than
nought.—*Plumptre.*

Noble deeds grow before the eyes of
men, even as a tree waxes great when
watered by the quickening dew.

But the immortal gods hold the
threads of victory in their hands.

I have often heard the nightingale her-
self.*

(Your silence is in itself an admission.)
Your silence gives consent.

(An automaton.) A thing that is self-
moved, as a clock, etc.

Autonomy; self-government.

The sword itself often provokes a man
to fight.

(He himself said so.) *Ipse dixit.*†

Be active first thyself, then seek the aid
of heaven; for God helps him who
helps himself.

We ought to consider a man's intelli-
gence, not his outward appearance.

(Lovers' vows are broken with impu-
nity.) All's fair in love and war.

We ought to avoid in ourselves the
faults that we blame in others.

Away with you; go and be hanged!
Grievous is the voice of the people
when hatred inspires their words.

A fool in prosperity is a heavy burden
to endure.

And (the old man) in bitter grief paced
along the shore of the loud-roaring
sea.

* A reply to one who told him of a musician who imitated and rivalled the nightingale.

† The saying of the Pythagoreans when they quoted the opinion of their teacher on any sub-
ject, Αὐτὸς ἔφα, "The Master said so-and-so."

Βίον καλὸν ζῆς, ἂν γυναῖκα μὴ ἔχῃς.

—*Menander.*

Βούλονται δ' οἱ πλεῖστοι τὰ φαῦλα δι'
ἀπειρίαν τῶν καλῶν καὶ ἄγνοϊαν.

—*Plutarch.*

Βούλου γονεῖς πρὸ παντὸς ἐν τιμαῖς ἔχειν.

—*Philemon.*

Βοῦς ἐπὶ γλώσση.

Βουστροφθόον.

Βραδέως ἐγχείρει· ὃ δ' ἂν ἄρξῃ, διαβε-
βαιού.—*Bias.*

Βραχεῖα τέρψις ἡδονῆς κακῆς.

—*Euripides.*

Βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

—*Sophocles.*

Βριάρεος φαίνεται ὦν λαγὼς.

Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
κὺκ ἔστι θνητῶν ὅστις ἐξεπίσταται
τὴν αὔριον μέλλουσαν εἰ βιώσεται.

—*Euripides.*

Βροτοῖς ἅπασιν ἡ συνείδησις θεός.

—*Menander.*

Βρῶμα θεῶν.

Γαμεῖν ἐκ τῶν ὁμοίων· ἐὰν γὰρ ἐκ τῶν
κρειττόνων, δεσπότης, οὐ συγγενεῖς,
κτῆσῃ.—*Cleobulus.*

Γαμεῖν ὁ μέλλων εἰς μετάνοιαν ἔρχεται.

Γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν,
μακάριος αἰὼν· οἷς δὲ μὴ πίπτουσιν εὖ,
τά τ' ἔνδον, τά τε θύραζε δυστυχεῖς.

—*Euripides.*

Γάμος γὰρ ἀνθρώποισι εὐκταῖον κακόν.

—*Menander.*

Γελᾷ δ' ὁ μῶρος, κἄν τι μὴ γελοῖον ᾖ.

—*Menander.*

(You live happily, if you have no wife.)
When a man's single he lives at his
ease.

Most men are knavishly inclined be-
cause they have no experience and
are ignorant of the blessings of virtue.

Honour thy parents before all else.

(An ox on the tongue.) A bribe to
keep silence.

(Turning in writing like oxen in plough-
ing.) Writing from left to right, and
then from right to left.

Be slow to undertake a thing; but, once
undertaken, go through with it.

Brief is the joy that wicked pleasure
brings.

Even slight sorrows, when they are
present with us, are grievous to bear.

(He seems to be a Briareus when he is
only a hare.) Great boast, small
roast.

All men must die, and no mortal can
tell whether he will live through the
coming day.

Conscience is to all men a god.

(Food for the gods.) Mushrooms.*

Take a wife from your own rank; for if
you marry the daughter of greater
folk than yourself, you will find them
masters, not kinsmen.

(He who would marry is on the road to
repentance.) When a man's married
his troubles begin.†

Marriage is a blessed state to men when
all things go well with them; but
when misfortunes come, both home
ties and outside affairs are equally
burdensome.

Marriage is an evil that most men wel-
come.

The fool laughs, even though there is
nothing to laugh at.

* A saying of Nero. His mother, Agrippina, was suspected of having given poison to the Emperor Claudius in a dish of mushrooms, and so won the throne for her son, who afterwards showed his gratitude by compassing her death. The Roman emperors were deified after death, so the mushrooms were indeed food for a god on this occasion.

† An adaptation of a line written by the comic poet Philemon.

Γέλως ἄκαιρος ἐν βροτοῖς δεινὸν κακόν.
—*Menander.*

Γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ.
—*Herodotus.*

Γέροντα τὸν νοῦν σάρκα δ' ἥβῳσαν φέρει.
—*Æschylus.*

Γέρων ἀλώπηξ οὐκ ἀλίσκεται πάγῃ.

Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.
—*Solon.*

Γλαῦκας εἰς Ἀθήνας.

Γλυκὺ δ' ἀπείροισι πόλεμος.—*Pindar.*

Γυνῶθι σαυτόν.—*Chilon.*

Γυναικὶ κόσμος ὁ τρόπος, κ' οὐ χρυσία.
—*Menander.*

Γυναικὸς οὐδὲ χρῆμ' ἀνὴρ λήζεται
ἐσθλῆς ἔμεινον, οὐδὲ βίγιον κακῆς.
Simonides of Amorgos.

Γυναιξὶ κόσμον ἡ σιγὴ φέρει.—*Sophocles.*

Γυνὴ γὰρ ἐν κακοῖσι καὶ νόσοις πόσει
ἥδιστόν ἐστι.—*Euripides.*

Γυνὴ δ' ἀπόντος ἀνδρὸς ἥτις ἐκ δόμων
εἰς κάλλος ἀσκεῖ, διὰ γράφ', ὥς οὖσαν κακὴν.
—*Euripides.*

Γυνὴ ἐστὶ δαπανηρὸν φύσει.

Γυνὴ πολυτελὴς ἐστ' ὀχληρόν.
—*Menander.*

Δεῖ ἀμέλλητον εἶναι τὴν πρὸς τὰ καλὰ
δρμὴν.—*Nigrinus.*

Δεῖ γὰρ τὸν ἄρχοντα σώζειν πρῶτον αὐτὴν
τὴν ἀρχήν· σώζεται δ' οὐχ ἥττον
ἀπεχομένη τοῦ μὴ προσήκοντος, ἢ
περιεχομένη τοῦ προσήκοντος. 'Ο δ'
ἐνδιδούς, ἢ ἐπιτείνων, οὐ μένει βασιλεὺς,
οὐδὲ ἄρχων, ἀλλ' ἢ δημαγωγός, ἢ
δεσπότης γιγνόμενος, ἐμποιεῖ τὸ μισεῖν,
ἢ καταφρονεῖν τοῖς ἀρχομένοις.
—*Plutarch.*

Δεῖ καρτερεῖν ἐπὶ τοῖς παρούσι καὶ θαρβεῖν
περὶ τῶν μελλόντων.—*Isocrates.*

Ill-timed laughter is an evil thing.

Length of time may bring anything to pass.

Old man's brains in a young man's body.

(You can't catch an old fox in a trap.)
You can't catch an old bird with chaff.

I grow in learning as I grow in years.

(Owls to Athens.) Carrying coals to Newcastle.

War is sweet to those who never proved it.

Know thyself.*

Manner, not gold, is a woman's best adornment.

Of earthly goods, the best is a good wife;

A bad, the bitterest curse of human life.

Silence is a woman's true adornment.

In the hour of sorrow or sickness, a wife is a man's greatest blessing.

If a woman tricks herself out in finery when her husband is away, you may write her down no faithful wife.

Woman is naturally prone to extravagance.

An extravagant wife is a plague to her husband.

In an honourable enterprise there must be no delay.

It is the first duty of a ruler to preserve the constitution; this can be done by maintaining his own rights while not trespassing on the rights of others. For the ruler who surrenders his own prerogatives, or assumes powers not his own, is no longer a king or governor, but a demagogue or a despot, whose subjects either despise or hate him.

We ought to endure patiently our present suffering, and look with confidence to the future.

* This famous phrase, attributed also to Thales and to others of the Seven Wise Men of Greece, was inscribed over the entrance of Apollo's temple at Delphi.

Δειλῆ δ' ἐν πυθμένι φειδῶ.—*Hesiod.*

(Economy is useless at the bottom.)
It is hard to save when you have spent your all.

Δειλοὺς δ' εὖ ἔρδοντι ματαιοτάτη χάρις
ἐστίν.—*Theognis.*

To benefit the wicked is a vain and thankless task.

Δεινὰ περὶ φακῆς.

(Terrible talk about lentils.) Much ado about nothing.

Δεινὸν τὸ τίκτειν καὶ φέρει φίλτρον μέγα
πᾶσιν τε κοινὸν ὥσθ' ὑπερκάμνειν
τέκνων.—*Euripides.*

A wonderful thing is motherhood, and great the consolations that it brings to all, so that parents are willing to suffer for their children.

Δεινὸς γὰρ οἶνος, καὶ παλαίεσθαι βαρὺς.
—*Euripides.*

Wine is a dread foe, and hard to wrestle with.

Δεινὸς ἔρως.

Love the conqueror.

Δεῖ φέρειν τὰ τῶν θεῶν.—*Euripides.*

We must endure whatever God sends us.

Δέλτα.

(A delta.) Islands formed by the mouths of large rivers, that are shaped like the Greek letter Δ.

Δελφικὴ μάχαιρα.

(A Delphic sword.) A two-edged response.*

Δεύτερος πλοῦς.

(A second voyage.) The next best way; a second plan if the first one fails.

Δέχεται κακὸν ἐκ κακοῦ αἰεί.—*Homer.*

(One evil always succeeds another.)
Misfortunes never come singly.

Διαβολὴ γάρ ἐστι δεινότατον· ἐν τῇ δύο
μέν εἰσι οἱ ἀδικέοντες, εἷς δὲ ὁ ἀδικεό-
μενος. Ὁ μὲν γὰρ διαβάλλων ἀδικεῖ
οὐ παρεόντος κατηγορέων· ὁ δὲ ἀδικεῖ
ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμάθῃ.
—*Herodotus.*

Slander is a most dreadful thing; when a man is slandered, there are two who wrong him, the slanderer and the man who listens. The slanderer acts wrongly because he speaks ill of the absent; the listener because he believes the tale before he has ascertained its truth for himself.

Διάθεσις.

(A disposition; state; condition.) The state of one's physical health.

Δι' αἵματος, οὐ διὰ μέλανος, τοὺς νόμους
ὁ Δράκων ἔγραψεν.—*Demades.*

Dracon wrote his law in blood, not in ink.†

Διαιρούμενα εἰς τὰ μέρη τὰ αὐτὰ μείζονα
φαίνεται.—*Aristotle.*

(The parts appear greater than the whole.) When we examine a thing in its details, it appears larger than when considered as a composite whole.

Διαστολή.

(Expansion.) The dilation of the lungs.

* The replies of the Delphic oracle were couched in terms that might bear a double meaning. This method had obvious advantages in the event of the oracle's advice proving bad. For example, during the invasion of Xerxes, the Athenians were told to trust to their wooden walls. This was interpreted by the majority as a command to trust to a sea-battle, but some remembered the old wooden palisade round the Acropolis. They paid for their opinion with their lives when the Persians occupied Athens.

† The severity of the laws of Dracon, the Athenian lawgiver of the seventh century B.C., has become proverbial. They were drawn up on the principle that all crimes were equally culpable and deserved the severest penalties.

Διὰ τὶ πάντες ὅσοι περιττοὶ γεγόνασιν ἄνδρες ἢ κατὰ φιλοσοφίαν ἢ πολιτικὴν, ἢ ποιήσιν, ἢ τέχνας, φαίνονται μελαγχολικοὶ ὄντες.—*Aristotle.*

(All who have excelled either as philosophers, or statesmen, or poets, or artists, seem to have a touch of madness in them.)

Great wits are sure to madness near allied

And thin partitions do their bounds divide.—*Dryden.*

Διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε. Τήν τε γὰρ πόλιν κοινὴν παρέχομεν καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπείργομέν τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν ἔν τις τῶν πολεμίων ἰδὼν ὠφελῆθῃ, πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ ἀπάταις ἢ τῷ ἅφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ.

—*Thucydides.*

We feel superior to our enemies in the art of war for these reasons. We throw open our city to all, and we never drive any stranger away to prevent him learning or seeing anything; we conceal nothing, even though the knowledge of it may aid our foes. For we do not trust to preparations and crafty devices so much as to our natural courage in the hour of danger.*

Δίδου μοι τὴν σήμερον, καὶ λάμβανε τὴν αὔριον.

(Give me to-day, and you may take to-morrow.) Let us eat, drink, and be merry, for to-morrow we die; sufficient unto the day is the evil thereof.

Δίκαια δράσας συμμάχους ἔξεις θεοῦς.

—*Menander.*

If you act justly you will have Heaven as your ally.

Δίκαιόν ἐστι καὶ τὸ τοῦ λύκου εἶπειν

(It is just to hear even what the wolf has to say for himself.) Give the devil his due.

Διόπερ ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι· ὃ γὰρ βούλεται, τοῦθ' ἔκαστος καὶ οἶεται, τὰ δὲ πράγματα πολλάκις οὕτω πέφυκεν.

—*Demosthenes.*

Nothing is so easy as to deceive one's self; for each man readily believes what he wishes to be true, even though the truth is far otherwise.

Δὺς κράμβη θάνατος.

(Cabbage, twice over, is death.) Too much of a good thing; *crambe repetita.*

Δὺς πρὸς τὸν αὐτὸν αἰσχρὸν προσκρούειν λίθον.

(It is shameful to stumble twice against the same stone.) Experience teaches; the scalded cat fears cold water.

Δόγμα.

A dogma; opinion; tenet.

Δόσις δ' ὀλίγη τε, φίλη τε.—*Homer.*

A gift of little value, but still precious.

Δὸς ποῦ στῶ καὶ τὸν κόσμον κινήσω.

—*Archimedes.*

Give me standing-room and I will move the world.†

Δὸς τι, καὶ λάβοις τι.—*Prodicus.*

Give something to gain something; you must spend to earn.

Δουλεῖν πάθει χαλεπώτερον ἢ τυράννοισ.—*Pythagoras.*

It is more grievous to be a slave to one's passions than to be ruled by a despot.

Δούλους εἶναι τοὺς φαύλους ἅπαντας.

—*Plutarch.*

(He said) that all bad men are slaves.

* The panegyric on Athens in the fifth century B.C. is true, to some extent, of the England of to-day.

† Archimedes discovered the mechanical value of the lever, and this was his proud way of boasting of the fact.

Δράσαντι γάρ τοι καὶ παθεῖν ὀφείλεται.
—*Æschylus.*

Δρυὸς πεσοῦσης πᾶς ἀνὴρ ξυλεύεται.
—*Menander.*

Δύ' ἡμέραι γυναικὸς εἰσὶν ἡδισταί,
ὅταν γαμῇ τις κακφέρῃ τεθνηκυῖαν.
—*Hippodam.*

Δύναται γὰρ ἴσον τῷ δρᾶν τὸ νοεῖν.
—*Aristophanes.*

Δύσκολόν ἐστι καὶ τὸ ἐπὶ σχοινίου
περιπατεῖν.

Δυστυχῶν κρύπτε, ἵνα μὴ τοὺς ἐχθροὺς
εὐφράνης.—*Periander.*

Δῶρα πείθειν καὶ θεοὺς λόγος.
—*Euripides.*

Ἐὰν δ' ἔχωμεν χρήμαθ' ἔξομεν φίλους.
—*Menander.*

Ἐὰν ᾗς φιλομαθῆς, ἔσῃ πολυμαθής.
—*Isocrates.*

Ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως
βιώσομεν.—*Aristophanes.*

Ἐαυτοὺς ἐμφανίζουσιν.

Ἐγγύα· πᾶρα δ' ἄτη.—*Thales.*

Ἐγκράτεια κρηπὶς εὖσεβείας.
—*Clitarchus.*

Ἐγὼ γὰρ εἰμι τῶν ἐμῶν ἐμὸς μόνος.
—*Apollodorus Carystius.*

Εγὼ δέ γ' ἀντεῖποιμ' ἄν, ὥς, δις παῖδες οἱ
γέροντες.—*Aristophanes.*

Εγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι
θεῖον εἶναι, τὸ δὲ ὥς ἐλαχίστων ἐγγυ-
τάτον τοῦ θεοῦ.—*Socrates.*

Ἐγὼ μὲν εἶτ' ἂν τοὺς κακοὺς ὄρω βροτῶν
πίπτοντας, εἶναι φημι δαιμόνων γένος.
—*Euripides.*

Ἐγὼ νομίζω τὸν μὲν εὖ παθόντα δεῖν
μνησθῆναι πάντα τὸν χρόνον, τὸν δὲ
ποίησαντα εὐθὺς ἐπιλελῆσθαι.
—*Demosthenes.*

Ἐγὼ σοι ἐντέλλομαι καὶ παρακαλῶ μηδὲν
Ἀθηναίοις μνηστικακεῖν.—*Phocion.*

Truly the evil-doer must suffer for his
sins.

When an oak has fallen every man
becomes a woodcutter.

There are two days in a woman's life
that a man finds pleasant; the day
he weds her, and the day he goes to
her funeral.

To think evil is very much the same as
doing it.

(Walking on a tight-rope is risky work.)
It is hard to turn back upon a narrow
bridge.

Hide your misfortunes, lest your enemies
rejoice.

The proverb says that "Gifts appease
the gods."

If we have money we are sure to have
friends.

If you are fond of learning you will soon
be full of learning.

If all the laws were to be annulled, it
would not make much difference in
our manners of life.

They show themselves in their true
character.

(Give a pledge and you will soon have
troubles.) He goes a-sorrowing who
goes a-borrowing.

Temperance is the foundation of piety.

I am myself the only friend on whom I
can rely.

(I would make reply that old men are
twice boys.) Old age is second child-
hood.

To want nothing I consider divine, and
the man whose wants are fewest
approachest most nearly to the gods.

Whenever I see the wicked fall into
adversity I declare that the gods do
exist.

The man who has received a benefit
ought always to remember it, but he
who has granted it ought to forget
the fact at once.

I command and implore you not to feel
vengeful towards the Athenians.*

* Phocion, the famous Athenian general and statesman, became in his old age unpopular, and was condemned to death. Patriotic to the last, he made this final request to his son. Phocion was one of the political opponents of Demosthenes. The great orator called the blunt man of action the "pruner of my periods."

Ἐδίδαξά σε κυβιστᾶν, καὶ σὺ βυθίσαι με θέλεις.

Ἐθέλω ὑμᾶς συντηῆσαι καὶ συμφῦσαι εἰς τὸ αὐτὸ, ὥστε δύο ὄντας ἓνα γεγονέναι.
—*Plato*.

Εἰ βούλει ἀγαθὸς εἶναι, πρῶτον πιστευσον ὅτι κακὸς εἶ.—*Epicetetus*.

Εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο, καὶ θάμα τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.—*Hesiod*.

Εἰ γὰρ τι καλὸν ἔργον πεποίηκα, τοῦτο μνημεῖον ἐστίν· εἰ δὲ μηδέν, οὐδ' οἱ πάντες ἀνδριάντες.

—*Agasilaus, King of Sparta*.

Εἰ δὲ θεὸν ἀνὴρ τις ἔλπεται λαθέμεν ἔρδων, ἀμαρτάνει.—*Pindar*.

Εἰ δειν' ἔδρασας, δεινά καὶ παθεῖν σε δεῖ.
—*Sophocles*.

Εἰ δὲ πεπόνθατε δεινὰ δι' ὑμετέρεην κακότητα
μὴ τι θεοῖς τούτων μοῖραν ἐπεμφέρετε.
—*Solon*.

Εἰκών.

Εἰ μὲν γὰρ πλουτῆς πόλλοι φίλοι, ἦν δὲ πένηται
παῦροι, κ' οὐκεθ' ὁμῶς αὐτὸς ἀνὴρ ἀγαθός.
—*Theognis*.

Εἰ μὲν οὖν καὶ ἄλλο τι ἐστὶ θεῶν δώρημα ἀνθρώποις, εὐλογον καὶ τὴν εὐδαιμονίαν θεόσδοτον εἶναι, καὶ μάλιστα τῶν ἀνθρωπίνων ὕψω βέλτιστον.—*Aristotle*.

Εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
ἔκ τε καὶ ὁψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.—*Homer*.

Εἷς ἀνὴρ, οὐδεὶς ἀνὴρ.

Εἷς αὔριον τὰ σπονδαῖα.

Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.
—*Homer*.

(I taught you to dive, and now you wish to drown me.) Do a kindness and you make an enemy.

I wish you to become so much of one mind, so closely allied, so that, though you are two, you may become one.

If you wish to be good, first consider that you are wicked.

(If to a little you still a little add, by adding thus continually you will soon possess a large heap.) Many littles make a mickle.

If I have done any noble action, that is a sufficient memorial; if I have done nothing noble, all the statues in the world will not preserve my memory.*

That man deceives himself who thinks his evil deeds escape the eyes of God.

If thou doest evil, thou must suffer evil also.

If you suffer ills through your own folly, do not blame heaven for your sufferings.

(An icon.) An image or representation.

If you are rich you will have abundance of friends; if poor, you will lose both your friends and any good reputation you have possessed.

If, then, there is any gift from the gods to men, it is surely reasonable to suppose that happiness is a divine gift, since it is the best of all human possessions.

Even though Olympian Jove does not avenge at once, he will do so, though he tarry long; and with their own lives and the lives of their children the wicked pay a heavy penalty for their sins.

(One man, no man.) Two heads are better than one.

Business to-morrow.†

The best omen for a man is to fight for his country.‡

* The reply of Agasilaus, the Spartan King, according to Plutarch, to those who suggested that a memorial should be erected to his honour.

† The saying of Archias, the Spartan commander, whose procrastination brought about his death. The Spartans had occupied Thebes, and Pelopidas, with other Theban patriots, formed a plan to recover the city and kill the invaders. A letter warned Archias of the conspiracy, but being engaged in the delights of the table, he put the letter aside, saying, "Business to-morrow."

‡ The reply of Hector, the Trojan hero, when told that the omens were unfavourable for fighting.

Εἰς τὸ πῦρ ἐκ τοῦ κάπνου.—*Lucian.*

Εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.
—*Sophocles.*

Ἐκ θαμινῆς ραθάμιγγος, ὅπως λόγος αἰὲν
ἰσάσας,
χὰ λίθος ἐς βρωχμὸν κοιλαίνεται.—*Bion.*

Ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροταῖς
ἀρεταῖς
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί
τ' ἔφυν.—*Pindar.*

Ἐκ μελέτης πλείους ἢ φύσεως ἀγαθοί.
—*Critias.*

Ἐκ παντὸς ξύλου κίων ἂν γένηται.

Ἐκ τοῦ βίου κράτιστόν ἐστιν ἐξελεῖν ὥς
συμποσίον, μήτε διψῶντα μήτε με-
θύοντα.—*Aristotle.*

Ἐκ τοῦ ὁρᾶν γίγνεται τὸ ἐρᾶν.

Ἐκ τοῦ φοβεροῦ κατ' ὀλίγον ὑπονοστεῖ
πρὸς τὸ εὐκαταφρόνητον.—*Ionigius.*

Ἐκ τῶν ἀέλπτων ἡ χάρις μείζον βροτοῖς
φανέισα μάλλον, ἢ τὸ προσδοκώμενον.
—*Euripides.*

Ἐκ τῶν γὰρ αἰσchrῶν λημμάτων τοὺς
πλείονας
ἀτμώμενους ἴδοις ἂν ἡ σεσωσμένους.
—*Sophocles.*

Ἐκχύμωσις.

Ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ.
—*Æschylus.*

Ἐλαφρόν ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νοουθετεῖν τε τὸν κακῶς
πράσσοντα.—*Æschylus.*

Ἐλέησόν με.

Ἐλπίδες ἀνθρώπων, ἐλαφραὶ θεαί.
—*Diotimus.*

Ἐλπίδες ἐν ζωοῖσιν ἀνέλπιστοι δὲ θανόν-
τες.—*Theocritus.*

Ἐλπὶς καὶ σὺ Τύχη, μέγα χαίρετε· τὸν
λίμεν' εἶδρον.
οὐδὲν ἐμοὶ χ' ὑμῖν, παίζετε τοὺς μετ' ἐμέ.

(Out of the smoke into the fire.) Out
of the frying-pan into the fire.

Though my body is enslaved, still my
thoughts are free.

By frequent dropping, as the proverb
says, the stone is hollowed away at
last.

From heaven comes all that makes for
human excellence; from the gods
come wise men, and men of mighty
hand and eloquent speech.

It is education rather than nature that
makes men good.

(Any wood will do to make a sign-post.)
Any blockhead is good enough to be
shot at.

It is best to quit life just as we leave a
banquet, neither thirsty nor drunken.

(From seeing comes loving.)
Tell me where is fancy bred,
Or in the heart, or in the head?
'Tis engendered in the eyes.

—*Shakespeare.*

In a short time we travel from the awe-
inspiring to the absurd.*

Men derive a keener joy from unex-
pected blessings than from those they
have looked for.

More are ruined than made by ill-gotten
gains

Extravasation of blood under the skin.

No one voluntarily wears the yoke of
slavery.

A light task it is for him who is free
from troubles himself, to school and
exhort one who is in misfortune's
grasp.

Pity me.

Man's hopes are spirits with fast-fleet-
ing wings.

While there is life there is hope, but
the dead can hope no more.

Fortune and Hope, farewell! I've found
the port:

You've done with me—Go now, with
others sport.—*Merivale.*†

* See French section: *Du sublime au ridicule.*

† A Latin version of these lines from the Greek Anthology was used by Le Sage at the
end of "Gil Blas." See *Inveni portum.*

Ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε
Μέλητος οὔτε Ἄνυτος· οὐδὲ γὰρ ἂν
δύναιτο· οὐ γὰρ οἶμαι θεμιτὸν εἶναι
ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι.
—*Socrates.*

Ἐμοὶ γὰρ ὁ πατήρ οὐδὲν ἀπολείψει.
—*Alexander the Great.*

Ἐμοὶ δὲ μόνοις πρόπινε τοῖς ὄμμασι.
—*Philostratus.*

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρὶ
οὐδὲν μέλει μοι· τὰμὰ γὰρ καλῶς ἔχει.

Ἐμποδίζει τὸν λόγον ὁ φόβος.
—*Demades.*

Ἐμφυτος πᾶσιν ἀνθρώποις ὁ τῆς ἐλευ-
θερίας πόθος.
—*Dionysius of Halicarnassus.*

Ἐν ἀμούσοις καὶ κόρυδος φθέγγεται.

Ἐν ἀνδρῶν, ἐν θεῶν γένος.—*Pindar.*

Ἐν γῇ πένεσθαι κρείττον ἢ πλουτοῦντα
πλεῖν.—*Menander.*

Ἐν δ' ἔπεισ' ὥς ὅτε κύμα θοῇ ἐν νηϊ πεσῇσι
λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἡ δὲ
τε πᾶσα
ἄχρη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
ιστίφ' ἐμβρέμεται, τρομέουσι δὲ τε φρένα
ναῦται,
δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο
φέρονται.—*Homer.*

Ἐν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον.
—*Euripides.*

Ἐνεστι καὶ μύρμηκι καὶ σέρφῳ χολή.

Ἐν θαλάττῃ ζητεῖς ὕδωρ.

Neither Meletus nor Anytus can injure me. Indeed they have not the power to do so; for I imagine that it is impossible for the better man to be injured by the worse.*

My father will leave me nothing to do.†

Drink to me only with thine eyes.

When I am dead, let fire consume the world: I care not so long as I prosper.‡

Fear curbs the tongue.

The love of liberty is innate in all mankind.

(Among the unmusical the sparrow is reckoned a fine singer.) The fowl is a fine bird when the peacock is not nigh.

(The race of men and gods is one.) God made man after his own image.

Better be a pauper on the land than a Croesus on the sea.

He bursts upon them all :
Bursts as a wave that from the cloud
impends,
And swell'd with tempests on the ship
descends ;
White are the decks with foam ; the
winds aloud
Howl o'er the masts, and sing through
every shroud ;
Pale, trembling, tired, the sailors freeze
with fears !
And instant death on every wave
appears.—*Pope.* §

The wise ought to possess their lives in hope.

(Even the ant and worm have got a temper.) The worm will turn if you tread on it.

(You are looking for water in the sea.) Who so blind as he that will not see ?

* Part of the speech of Socrates given in Plato's "Apology of Socrates." Anytus and Meletus had accused Socrates of "corrupting the youth" by his unorthodox teachings, and succeeded in getting the Athenians to condemn him to death.

† A saying of Alexander preserved by Plutarch. Philip's conquests of the Greeks aroused the ambition of his son, the future conqueror of Asia.

‡ Lines from an unknown Greek writer quoted by Suetonius. The historian narrates that when the first line was repeated to Nero, the Emperor said, "Yes, and when I am alive." The words contain the same idea as Madame de Pompadour's *Après moi le déluge*.

§ The simile describes the onset of the Trojan Hector upon the Greeks.

Ἐνθ' Ὑπνῳ ξύμβλητο, κασιγνήτῳ Θανά-
τοιο.—*Homer.*

There he met with Sleep, Death's twin
brother.

How wonderful is Death,
Death and his brother Sleep.

—*Shelley.*

Ἐν μύρτου, κλαδὶ τὸ ξίφος φορήσω
ὥσπερ Ἀρμόδιος καὶ Ἀριστογείτων,
ὅτε τὸν τύραννον κτανέτην
ἰσονόμους τ' Ἀθήνας ἐποίησάτην.

—*Callistratus.*

Ἐννοῦς τὰ καὶ αὖ τοῖς πάλαι τεκμαίρεται.
—*Sophocles.*

I'll wreathe my sword in myrtle bough,
The sword that laid the tyrant low,
When patriots, burning to be free,
To Athens gave equality.*

Ἐν νύκτι βουλή τοῖς σοφοῖσι γίγνεται.
—*Menander.*

A wise man anticipates what the future
will bring from observing the ex-
periences of the past.

(The night brings counsel to the wise.)
Take counsel of your pillow.

Ἐν οἴνῳ ἀλήθεια.

In wine there is truth; *In vino veritas.*

Ἐν ὀλβιῳ ὀλβια πάντα.—*Theocritus.*

All things go well with the lucky man.

Ἐν ὄρφνῃ δραπέτης μέγα σθένει.

—*Euripides.*

Cowards are wondrous brave in the
darkness.

Ἐνδὸς φιλία ξυνετοῦ κρέσσων ἀξυνέτων
ἀπάντων.—*Democritus.*

The friendship of one wise man is better
than the friendship of a world of
fools.

Ἐν πενθοῦσι γελᾷ.

To laugh among mourners; to laugh at
a funeral.

Ἐν πιθήκοις ὄντα δεῖ εἶναι πίθηκον.
—*Apollodorus.*

(When in apes' company one must
play the ape.) One must howl with
the wolves.

Ἐν τῷ φρονεῖν μηδὲν ἡδιστος βίος.
—*Sophocles.*

Sweetest is the life that is untroubled
with thought.

Ἐξ ἄμμου σχοινίον πλέκειν.

(To make ropes of sand.) Your labour
is in vain.

Ἐξω δρόμον φέρεσθαι.

(To be carried out of the course.) To
wander from the point.

Ἐξω τοῦ πράγματος.

(Beside the question.) An argument
not to the point.

Ἐοικεν ἡ κολακεία γραπτῇ πανοπλίᾳ·
διδ' τέρψιν μὲν ἔχει, χρεῖαν δὲ μηδεμίαν
παρέχεται.—*Demophilus.*

Flattery is like armour in a picture; for
it is pretty in appearance, but is
absolutely useless.

Ἐοικεν ὁ βίος θεάτρῳ, διδ' πολλάκις χεῖρι-
στοὶ τὸν κάλλιστον ἐν' αὐτῷ κατέχουσι
τόπον.—*Aristonymus.*

Life is like a theatre; for the greatest
knaves often sit in the best seats.

Ἐπάμεροι· τί δ' εἰς τις; τί δ' οὐ τίς;
σκιᾶς ὄναρ ἄνθρωπος.—*Pindar.*

Creatures of a day are we; for what is
Man? Naught but a phantom that
quickly fades away.

Ἐπεὰν ἡμίονοι τέκωσι.

(When mules have foals.) When two
Sundays come in a week; never.

Ἐπεα πτερόεντα.—*Homer.*

Winged words.

* The first stanza of the famous song that commemorated the attempt of Harmodius and Aristogiton to slay Hippias and Hipparchus, sons of Peisistratus, who succeeded their father as tyrants of Athens. The attempt was practically a failure, and the motives of the two revolutionists were not the lofty ones assigned to them; but their action appealed to the imagination of the Athenians, who regarded the two conspirators as martyrs in the cause of liberty.

Ἐπεισιν ἐκάστῳ ποικίλον ἐξ ἀδήλου τὸ μέλλον.—*Solon*.

Ἐπὶ γήραος οὐδῶ.—*Homer*.

Ἐπιγλωττίς.

Ἐπὶ δυοῖν ὀρμεῖν.

Ἐπὶ ξυροῦ ἵσταται ἀκμῆς.

Ἐπὶ σαυτῷ τὴν σελήνην καθελεῖς.

Ἐποποιΐα.

Ἔργα δὲ Κυπρογενοῦς νῦν μοι φίλα καὶ Διονύσου καὶ Μουσέων, ἃ τίθησ' ἀνδράσιν εὐφροσύνας.—*Solon*.

Ἔργον δὲ παντὸς ἦν τις ἄρχηται καλῶς, καὶ τὰς τελευτὰς εἰκὸς ἔσθ' οὕτως ἔχειν.—*Sophocles*.

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίῃ δέ τ' ὄνειδος.—*Hesiod*.

Ἔργον εὐρεῖν συγγενῇ πένητός ἐστιν. Οὐδεὶς γὰρ ὁμολογεῖ αὐτῷ προσήκειν τὸν βοθηείας τινὸς δεόμενον. Αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.—*Menander*.

Ἔρδοι τις, ἣν ἕκαστος εἰδείῃ τεχνήν.—*Aristophanes*.

Ἐρημία μεγάλη ὅστιν ἡ Μεγαλήπολις.

Ἔρως.

Ἔρως, ὃς ἐν μαλακαῖς παρειαῖς νεάνιδος ἐννυχεύεις.—*Sophocles*.

Ἔρως σοφιστοῦ γίγνεται διδάσκαλος σκαίου πολὺν κρείττων πρὸς τὸν ἀνθρώπων βίον.—*Anaxandrides*.

Ἔσται δὴ τοῦτ' ἄμαρ, ὅπανίκα νεβρὸν ἐν εὐνᾷ Καρχαρόδων σίνεσθαι ἰδὼν λύκος οὐκ ἔβελήσει.—*Theocritus*.

Ἐς Τροίαν πειράμενοι ἦλθον Ἀχαιοί.—*Theocritus*.

Ἐτεδν δὲ οὐδὲν ἴδμεν· ἐν βυθῷ γὰρ ἡ ἀληθεία.—*Diogenes Laertius*.

Futurity carries for every man many various and uncertain events in its bosom.

On the threshold of old age.

(The epiglottis.) A cartilaginous plate that covers the windpipe during the act of swallowing.

(To have two anchors to one's ship.) To be prepared for emergencies.

(It stands upon the razor's edge.) The affair is in a critical state.

(You are bringing the moon on yourself.) You are preparing a rod for your own back.

Epic poetry; the composition of an epic. Wine, Wit, and Beauty still their charms bestow, Light all the shades of life, and cheer us as we go.

If anyone begins well his task, it is likely that the end, too, will be good.

It is idleness, not labour, that disgraces.

A poor man's relatives are hard to find, for no one will confess that a needy man is one of his kindred, since he might be asked to give something.

(Let each man practise the craft he understands.) The cobbler should stick to his last.

Megalopolis (the Great City) is a great desert; a great city is a great solitude.* (Eros.) The god of love; Cupid.

Love, who keepest vigil on the soft cheek of a maiden.

Love is a far better teacher in the school of life than any clumsy sophist.

The day will come when the savage wolf shall see the lamb in his lair, and not wish to harm it.†

(By trying, the Greeks reached Troy.) Who perseveres succeeds at last.

We know nothing certain; for truth is hidden in the bottom of a well.

* See note on *Magna civitas, magna solitudo* in Latin section.

† The 23th Idyl of Theocritus contains several passages that are not unlike Chapter xi. of Isaiah. Virgil also uses similar language in the "Eclogues," and some imaginative critics have thought that Virgil may have had access to the writings of the Hebrew prophet.

Εὐγένεια καὶ ἀρετή.

Εὐδαιμονίας χάριν τὰ λοιπὰ πάντες πάντα
πράττομεν.—*Aristotle.*

Εὐδαιμονία χρᾶσις ἀρετᾶς ἐν εὐτυχίᾳ.
—*Archytas.*

Εὐδαίμων ὁ μὴδὲν ὀφείλων.

Εὐδοντι κύρτος αἰρεῖ.

Εὐθανασία.

Εὐ κα, εὐρηκα.

Εὐ τὸ σῶμα ἔχειν καὶ τὴν ψυχὴν.
—*Clodulus.*

Εὐτυχία πολύφιλος.

Εὐτυχῶν μὲν μέτριος ἴσθι, ἀτυχῶν δὲ
φρόνιμος.—*Perianther.*

Εὐχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄν-
θρωποι.—*Homer.*

* Ἐχει τε γὰρ ὅλβιος οὐ μείονα φθόνον.
—*Pinxar.*

* Ἐχθαίρω δὲ γυναῖκα περιδρομον.
—*Theognis.*

* Ἐχθρὸς γὰρ μοι κείνος ὁμῶς Ἀἴδαο
πύλῃσιν
ὅς χ' ἕτερον μὲν κεῖθει ἐνὶ φρεσίν, ἄλλο
δὲ βάζει.—*Homer.*

* Ἐχθρῶν ἔδωρα δῶρα κοῦκ ὀνήσιμα,
—*Sophocles.*

* Ἔως κόρακες λευκοὶ γένωνται.

Ζεῖ χύτρα, (ᾗ) φιλία.

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐξαμένοις
καὶ ἀνεύκτοις
ἔμμι δίδου, τὰ δὲ δεινὰ καὶ εὐξαμένοις
ἀπερύκου.

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ὑπερεχθαίρει.—*Sophocles.*

Ζεὺς πάντων αὐτὸς φάρμακα μούνος ἔχει.
—*Simonides of Ceos.*

Gentle birth and virtue.

The desire for happiness is the incentive
that moves us in all our undertakings.
Happiness is the exercise of virtue by
one who is in prosperous circum-
stances.

(Happy the man who has no debts.)
Out of debt, out of danger.

(The net of the sleeper catches fish.)
Blessings come when least expected.

(Euthanasia.) An easy, happy death.

(Eureka.) I have found it.*
Keep a healthy mind in a healthy body.
Mens sana in corpore sano.

(Prosperity is never friendless.) The
rich guest is always a welcome guest.

Be moderate in your prosperity, and
prudent in adversity.

(Pray; since all men stand in need of
Heaven's aid.)

More things are wrought by prayer
than this world dreams of.

—*Tennyson.*

The lucky man is always greatly envied.

I hate the woman who is ever gadding
about.

Who dares think one thing, and another
tell,

My heart detests him as the gates of
hell.

The gifts of an enemy are no gifts;
they bring no profit.

(Until the crows turn white.) Until
two Sundays come in one week;
never.

(While the pot boils friendship flour-
ishes.) An empty purse frightens
away friends.

O king Zeus, grant us good things
whether we pray for them or not,
and keep from us hurtful things even
though we pray for them.†

God utterly abhors the boasts of a
proud tongue.

Jove alone has a remedy for all evils.

* The exclamation of Archimedes when a sure way whereby to test the genuineness of the gold in the crown of his patron Hiero, the Syracusan King, suddenly occurred to him.

† A prayer quoted with approval by Plato in his dialogue *Alcibiades*

Ζήλος γυναικὸς πάντα πυρπολεῖ δόμον.
—*Menander*.

Ζηλωτὸς, ὅστις ἡτύχησεν εἰς τέκνα.
—*Euripides*.

Ζῆναῖσ' ἄσυχρὸν αἰσχυρῶς τοῖς καλῶς πεφυ-
κόσιν.—*Sophocles*.

Ζώη καὶ ψυχή.

Ζώη μου.

Ζωῆς πονηρᾶς θάνατος αἰρετώτερος.
—*Æschylus*.

Ζῶμεν ἀλογίστως, προσδοκῶντες μὴ θανεῖν.
—*Menander*.

Ἡ αἰδῶς ἄνθος ἐπισπείρει.

Ἡ ἄμαξα τὸν βοῦν.

Ἡβη.

Ἡ γὰρ ἔρωτι πολλάκις τὰ μὴ καλὰ καλὰ
πέφανται.—*Theocritus*.

Ἡ γὰρ σιωπὴ τοῖς σοφοῖς ἐστ' ἀπόκρισις.
—*Menander*.

Ἡγεμονία.

Ἡ γλῶσσ' ὁμώμοχ', ἥ δὲ φρὴν ἀνώμοτος.
—*Euripides*.

Ἡδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ
τοῖς βελτίστοις.—*Isocrates*.

Ἡδὴ γὰρ φράσδει πάνθ' ἄλιον ἄμμι δεδύ-
κειν.—*Theocritus*.

Ἡ δημοκρατία ἡ τελευταία τυραννὶς ἐστίν.
—*Aristotle*.

Ἡδιον οὐδὲν ἔρωτος.

Ἡδιστον ἄκουσμα ἔπαινος.—*Xenophon*.

Ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ ἐστὶν ἢ ἐν
κινήσει· μεταβολὴ δὲ πάντων γλυκὺν
διὰ πονηρίαν τινα.—*Aristotle*.

Ἡδονὴν φεύγε· αὕτη γὰρ λύπην τίκτει.
—*Solon*.

Ἡδὺ γὰρ τὸ φῶς βλέπειν.—*Euripides*.

Ἡδὺ γε φίλου λόγος ἐστὶ τοῖς λυπου-
μένοις.—*Menander*.

Ἡδὺ δούλευμα.

A jealous woman sets every house on
fire.

That man is to be envied who is
fortunate in his children.

(To live basely shames those who have
been nobly born.) *Noblesse oblige*.

My life and soul; my dearest love.

My life; my darling.

Death is better than an evil life.

Carelessly we live, thinking death will
never come.

(Modesty gives rise to grace.) Modesty
is essential to true beauty.

(The waggon draws the ox.) Putting
the cart before the horse.

(Hebe.) The goddess of youth.

What is not really beautiful, often seems
so to the eyes of love.

(Silence is a sufficient answer to the
wise.) Silence gives consent.

(Hegemony.) The lead, the chief com-
mand; the sovereignty of one state
over smaller states.

My tongue has sworn, but not my mind.*

Be gracious to all men, but choose the
best to be your friends.

Thinkest thou that all my suns are set? †

Democracy is the severest form of
despotism.

Love is the sweetest thing in life.

No sound is sweeter than the sound of
praise.

Pleasure really exists in rest rather than
motion; and the saying that change
in everything is sweet is the outcome
of wrong principles.

Shun pleasure; for pleasure is the
mother of repentance.

Ah, sweet it is to behold the light of day.

The voice of a friend sounds sweet in
the ears of a mourner.

(A sweet servitude.) A happy bondage;
the golden chains of love.

* See Latin section, "Juravi linguâ."

† Philip V. of Macedon quoted this line when the insults of the Thessalians provoked him
to attack them, 182 B.C.

Ἡ εὐδαιμονία ἐνέργειά τις ἐστι.

—*Aristotle.*

* Ἡ ἥκιστα, ἡ ἥδιστα.—*Æsop.*

* Ἡ θηρίον, ἡ θεός.—*Aristotle.*

† Ἡθος προκρίνειν χρημάτων γαμουῦντα δεῖ.

—*Menander.*

* Ἡθους δὲ βάσανός ἐστιν ἀνθρώποις χρόνος.

—*Menander.*

† Ἡλιξ ἥλικα τέρπει.

* Ἡ μεγάλη χάρις δῶρω σὺν ὀλίγῳ πάντα δὲ τίματα τὰ πᾶρ φίλων.—*Theocritus.*

† Ἡ μεσότης ἐν πᾶσιν ἀσφαλέστερον.

—*Menander.*

* Ἡνίδε σιγῇ μὲν πόντος, σιγῶντι δ' ἀῆται· ἃ δ' ἐμὰ οὐ σιγῇ στέρνων ἔντοσθεν ἀνία.

—*Theocritus.*

* Ἡ πῖθι ἢ ἀπιθι.

† Ἡ σοῦ χεῖρ, Κύριε, δεδόξασται ἐν ἰσχύι.

* Ἡσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει.—*Homer.*

* Ἡ τὰν ἢ ἐπὶ τάν.

† Ἡ τέχνη μιμεῖται τὴν φύσιν.—*Aristotle.*

† Ἡ τέχνη τέλειος, ἥνικ' ἂν φύσις εἶναι δοκῇ.—*Longinus.*

* Ἡ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα

οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.

† Ἡ τῶν κολάκων εὐνοια φεύγει τὰς ἀτυχίας.

—*Socrates.*

† Ἡ τῶν ὄντως ὄντων κτῆσις διὰ ῥαστώνης οὐ περιγιγνεται.—*Demophilus.*

† Ἡ φιλία ἐν μόνοις τοῖς σπουδαίοις ἔστι.

—*Diogenes Laertius.*

* Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἀπάσης.—*Phocylides.*

Happiness consists in the active employment of the faculties.

Speak very little, or very pleasantly.*

(Man is) either a god or a brute.

Choose a wife for her character rather than for her dowry.

Time is the touchstone that proves the character of men.

(Like pleases like.) Birds of a feather.

Much kind feeling accompanies a small gift; and what a friend has given we count of value.

(The middle course is always the safest.)
Medio tutissimus ibis.

The sea is still, the winds in silence rest, Yet speaks the voice of grief within my breast.

(Either drink or depart.) The water drinker is out of place at a drinking-bout.

(Thy hand, O Lord, hath been glorified in strength.) Motto of the Order of the Redeemer, Greece.

I hurl the spear, but Jove directs the blow.—*Lord Derby.*

A man's heart deviseth his way, but the Lord directeth his steps.

—*Solomon, Book of Proverbs.*

(Either with this or upon it.) With your shield or upon it.†

Art takes Nature as its model.

Art has reached its highest pitch when it seems to be nature.

With humble crest at first, anon her head,

While yet she treads the earth, affronts the skies.—*Lord Derby.*‡

The kindness of flatterers disappears when misfortune comes.

A thing worth having is never obtained without hard work.

Friendship exists among the good alone.

The love of money is the parent of all wickedness.

* The motto for a courtier.

† The words of a Spartan mother to her son when he was setting out to battle. The loss of his shield was considered a proof of cowardice in the soldier among the ancients. Epaminondas inquired anxiously for his shield when mortally wounded at Mantinea. Horace describes his inglorious flight from Philippi, "when he left his little shield behind."

‡ The description of the growth of Rumour, which is here personified. Virgil imitated the passage, *Parva metu primum mox sese attollit in auras.*

Θάνατον εἰσρωῶ πέλας,
Ἱερέα θανόντων.—*Euripides.*

Θάνατος ἀπροφάσιςτος.—*Euripides.*

Θανάτῳ πάντες ὀφειλόμεθα.
—*Simonides of Ceos.*

Θάρσει μοι, θάρσει, τέκνον,
ἔτι μέγας οὐρανῷ
Ζεὺς, δς ἐφορᾷ πάντα καὶ κρατύνει.
—*Sophocles.*

Θέλω τύχης σταλαγμὸν, ἢ φρενῶν πῖθον.
—*Menander.*

Θεοὶ δέ τε πάντα ἴσασιν.—*Homer.*

Θεὸς ἐκ μηχανῆς.—*Lucian.*

Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.
—*Sophocles.*

Θεῷ δουλεύειν οὐκ ἐλευθερίας μόνον, ἀλλὰ
καὶ βασιλείας ἕμεινον.—*Philo Judæus.*

Θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον
ἔμπεδον ἦεν.

Θεῶν ἐν γούνασι κεῖται.—*Homer.*

Θνατοῖσι μὴ φῦναι φέριστον,
μηδ' ἀελίου προσιδεῖν φέγγος·
ὄλβιος δ' οὐδεὶς βροτῶν πάντα χρόνον.
—*Bacchylides.*

Θυμοῦ κράτει.

Θυσία μεγίστη τῷ θεῷ τὸ εὐσεβεῖν.
—*Menander.*

Ἰδίας νόμιζε τῶν φίλων τὰς συμφοράς.
—*Menander.*

Ἰδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταλόντας.
—*Marcus Aurelius.*

Ἰκμὰς φροντίδος.

Ἰλιὰς κακῶν.

Ἰππαλεκτρύων.—*Aristophanes.*

Ἰππος με φέρει, βασιλεὺς με τρέφει.

Ἰστοὶ γυναικῶν ἔργα κοῦκ ἐκκλησίαι.
—*Menander.*

I see Death, the high-priest of the dead,
standing near.

Death admits of no excuses; there is no
arguing with death.

Death is a debt we all must pay.

Take courage, take courage, I pray you,
daughter; Zeus, the mighty king,
still rules in heaven, and sees and
directs all things.

(Better a drop of fortune than a barrel of
wisdom.) Better be lucky than wise.

The gods are omniscient.

A god from the machine.*

None can escape the avenging arm of
God.

The service of God is better than free-
dom, yea, better than the rule of a
kingdom.

Against the will of heaven
The work was done, and thence not
long endured.—*Lord Derby.*

(The issue lies on the knees of the
gods.) It is in the hands of God.

It were better for a man never to be
born, nor ever behold the light of the
sun, for no mortal is happy through-
out his life.

Rule the temper.

A righteous life is the best sacrifice that
man can pay to Heaven.

(Consider the sorrows of thy friends to
be thine own.) "Bear ye one
another's burdens, and so fulfil the
law of Christ."

It is a man's duty to love even those
who injure him.

(The sap of the mind.) The power of
active intellectual work.

(An Iliad of woes.) A train of dis-
asters; a peck of trouble.

A cock-horse.

My horse carries me, but the king sup-
ports me.†

(Women's proper place is the loom, not
the public meeting.) Women should
attend to their homes, and leave plat-
forms alone.

* See note on *Deus ex machina* in Latin Section.

† This proverbial expression is said to have originated with one Corraeus. He was serving as a soldier of the Macedonian king, and, being requested by his mother to apply for his discharge, made the above reply.

Ἱστορία φιλοσοφία ἐστὶν ἐκ παραδειγμάτων.—*Dionysius of Halicarnassus.*

Ἱσχύειν τῇ ψυχῇ αἰροῦ μᾶλλον ἢ τῷ σώματι.—*Pythagoras.*

Ἱσχυρὸν ὄχλος ἐστὶν, οὐκ ἔχει δὲ νοῦν.
—*Menander.*

Ἱχθὺς εἰς Ἑλλάσποντον.

Ἱχθὺς ἐκ τῆς κεφαλῆς ὕζειν ἄρχεται.

Ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχοῖ, βολαῖς ὑγρώσσεων σπόγγος ὥλεσεν γραφήν.
—*Æschylus.*

Κἀγὼ νῆ Δία εἰ Παρμενίων ἤμην.
—*Alexander the Great.*

Καδμεία νίκη.

Καὶ γὰρ ἀνὴρ πενήτη δεδμημένος οὔτε τι εἰπεῖν οὔθ' ἔρξαι δύναται, γλωῦσσα δὲ οἱ δέδε-
ται.—*Theognis.*

Καὶ ἔστιν ὁ πόλεμος οὐχ ὕπλων τὸ πλεόν, ἀλλὰ δαπάνης, δι' ἣν τὰ ὕπλα ὠφελεῖ, ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους.—*Thucydides.*

Καὶ κεραμεὺς κεραμεὶ κοτέει καὶ τέκτονι τέκτων.—*Hesiod.*

αἱ μείζον ὅστις ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
—*Sophocles.*

Καὶ μὴν τό γε νικῆσαι τοὺς πολεμίους καλοκαγαθία καὶ τοῖς δικαίοις, οὐκ ἐλάττω, μείζω δὲ παρέχεται χρεῖαν τῶν ἐν τοῖς ὕπλοις κατορθωμάτων. Οἷς μὲν γὰρ δι' ἀνάγκην, οἷς δὲ κατὰ προαίρεσιν, εἰκουσιν οἱ λειφθέντες.—*Polybius.*

Καὶ πτωχὸς πτωχῷ φθονέει.—*Hesiod.*

Καιρὸν γινῶθι.—*Pittacus.*

Καιρὸς βραχὺ μέτρον ἔχει.

History is philosophy teaching by examples.*

Choose to have a vigorous mind rather than a vigorous body.

The mob is strong, but it has no sense.

(Carrying fish to the Hellespont.) Coals to Newcastle.

(Fish begins to stink at the head.) Bad kings have bad subjects.

Alas for human life! in prosperity 'tis but a sketch, and when misfortune comes, the wet sponge with a touch blots out the drawing.

And so would I, if I were Parmenio.†

(A Cadmæan victory.) A victory that has cost too much to win. A Pyrrhic victory.

A man whom poverty holds in its grasp, may not speak nor act as he pleases, but his tongue is tied.

War is not so much a matter of weapons as of money, for money furnishes the material for war. And this is specially true when a land power is fighting those whose strength is on the sea.

(Potter hates potter, and smith hates smith.) Two of a trade never agree.

If any makes a friend of more account than his fatherland, that man hath no place in my regard.—*Jebb.*

If we conquer our enemies by honest dealings and just treatment, our success is greater and more permanent than if we defeated them in war. In the latter case they yield to us under compulsion, in the former, their submission is voluntary.

(Beggar envies beggar.) 'Tis one beggar's woe to see another by the door go.

(Know your opportunity.) Strike while the iron is hot.

(Opportunity brooks but little delay.) Time and tide wait for no man.

* This saying is paraphrased from Thucydides.

† Parmenio, one of Alexander's generals, had advised his master to accept a bribe: "I would do so if I were Alexander." The above was the king's reply.

Καιρῷ λατρεύειν, μηδ' ἀντιπνέειν ἀνεμοῖσι.
—*Phocylides*.

Καὶ σὺ, τέκνον.

Καὶ τὰ λειπόμενα (κ.τ.λ.).

Καὶ τοῖς ἀγαθοῖς γέ πον τῶν νέων ἐν πολέμῳ ἢ ἄλλοθί που γέρα δοτέον καὶ ἄθλα.—*Plato*.

Καὶ τὸ πένεσθαι οὐχ ὁμολογεῖν τινὶ αἰσχρόν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἰσχίου.—*Thucydides*.

Κακοὶ γὰρ εὖ πράσσοντες οὐκ ἀνάσχειται.
—*Æschylus*.

Κακοῖς βοηθῶν μισθὸν ἀγαθὸν οὐ λήψῃ· ἀλλ' ἀρκέσει σοι, μὴ τι τῶν κακῶν πάσχειν.—*Babrius*.

Κακοῖς ὁμιλῶν, αὐτὸς ἐκβήσῃ κακός.
—*Menander*.

Κακοῦ κόρακος κακὸν ὦν.

Κάλλος καλὸν ἐστὶ τὸ παιδικὸν ἀλλ' ὀλίγον ζῇ.—*Theocritus*.

Καλὸν μὲν ἐστὶν ἡ τυραννὶς χωρίον, οὐκ ἔχει δὲ ἀπόβασιν.—*Solon*.

Καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλει.
—*Menander*.

Καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς.
—*Antiphanes*.

Κατακρύπτει δ' οὐ κόνιν
συγγόνων κεδνὰ χάριν.—*Pindar*.

Κατὰ σταγόνα.

Κατ' ἐξοχήν.

Κάθ' ὅπως δ' οὐκ ἀργὸς ἀνὴρ ὅτε πολλὰ
ἐοργῶς.—*Homer*.

Κατόπιν εὐρυτῆς ἡκει.

Κλύοντες οὐκ ἤκουον.—*Æschylus*.

Κοινὰ γὰρ ἔρχοντ' ἐλπιδες
πολυπόνων ἀνδρῶν.—*Pindar*.

Κοινὰ πάθη πάντων· ὁ βίος τρόχος, ἕστα-
τος ὁλβος.—*Phocylides*.

(Serve the opportunity, strive not
against the favourable breeze.)
There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune.—*Shakespeare*.

Thou, too, my son.*

And the rest; et cetera.

To those young men who, either in
war or in other circumstances, have
deserved commendation, prizes should
be given.

To be ashamed of one's poverty is
shameful, but it is still more disgrace-
ful not to labour to be rid of it.

A prosperous knave is grievous to en-
dure.

If you aid the wicked you will get no re-
turn; but it will be enough if you are
not made to suffer for your kindness.

(If you associate with knaves, you will
become knavish yourself.) Who
sleeps with dogs gets up with fleas.

(Bad crow lays a bad egg.) Like father,
like son.

Lovely is the bloom of youth, but it
quickly fades away.

Absolute monarchy is a fair field, but
it has no outlet.

(Choose a good name before riches.)
Good name in man and woman, dear
my lord,

Is the immediate jewel of their souls.
—*Shakespeare*.

Honourable poverty is better than dis-
honourable wealth.

The bright actions of the just
Survive unburied in the kindred dust.

—*Wheelwright*.

Drop by drop; a little at a time.

(Pre-eminently.) *Par excellence*.

Death comes equally to the energetic
and the idle man.

(You are come after the feast.) You
come too late in the day.

Ears had they, and heard not.

The hopes that are cherished by ever-
toiling men, are a bond that unites
them all.

Misfortunes come to all alike; life is a
wheel, and happiness abides not.

* Julius Cæsar's dying words to Brutus, as reported by Plutarch. The words are more familiar in the Latin form, *Et tu, Brute!*

Κοινὰ τὰ φίλων.

Κοινωνικὸν ζῷον ὁ ἄνθρωπος.—*Aristotle?*

Κολοῖς ποτὶ κολοῖον.

Κόσμος.

Κούφη γῆ τοῦτον καλύπτει.

Κουφότατον πρᾶγμα λόγος.

Κρεῖσσον γὰρ εἰσάπαξ θανεῖν,
ἢ τὰς ἅπασας ἡμέρας πάσχειν κακῶς.

—*Æschylus.*

Κρεῖσσον τῆς εὐγενίας τὸ καλῶς πράσσειν.

—*Euripides.*

Κρεῖττον γὰρ ἔστιν ἄρξασθαι ὁψὲ τὰ
δέοντα πράττειν, ἢ μηδέποτε.

—*Dionysius of Halicarnassus.*

Κρεῖττον γὰρ πού σμικρὸν εὖ ἢ πολὺ μὴ
ἱκανῶς περᾶναι.—*Socrates.*

Κρεῖττον ἓνα φίλον ἔχειν πολλοῦ ἀξίου
ἢ πολλοὺς μηδένδους ἀξίους.

—*Anacharsis.*

Κρείττων ἡ πρόνοια τῆς μεταμελείας.

—*Dionysius of Halicarnassus.*

Κρέσσων γὰρ οἰκτιρμῶν φθόνος.—*Pindar.*

Κρηῖτες ἀεὶ ψεύσται.

Κρίνει φίλους ὁ καιρὸς ὡς χρυσὸν τὸ πῦρ.

—*Menander.*

Κριὸς τροφεΐα ἀπέτισε.

Κτήμα ἐς αἰ.

Κτήματα καὶ χρήματα.

Κτήμά τε ἐς αἰ μᾶλλον ἢ ἀγώνισμα ἐς
τὸ παραχρήμα ἀκούειν ξύγκειται.

—*Thucydides.*

Κῦδος.

Κυμινοπρίστης.

Κωφὸν γὰρ βέλος ἀνδρὸς ἀνάκιδος οὐτι-
δανοῖο.—*Homer.*

Λαγῶς καθεύδων.

Λάθε βιώσας.—*Epictetus.*

Friends have their goods in common.

Man is a social animal.

(Jackdaw with jackdaw.) Birds of a
feather flock together.

(Order; harmony.) The universe.

May the earth lie light upon him.*

(A word is a very light thing.) Words
are but wind, but blows unkind.

Far better is it to die once for all, than
spend one's life in endless misery.

(Noble acts are better than noble birth.)
'Tis only noble to be good.

—*Tennyson.*

(It is better to begin late to do our duty
than never to do it.) It is never too
late to mend.

Better to do a little well, than a great
deal badly.

It is better to have one good friend
than a multitude of worthless ones.

It is better to be wise before than after
the event.

Better be envied than pitied.

All Cretans are liars.

As gold is tried in the furnace, so
friends are tried by adversity.

(The crow has paid for his keep.) His
owner has reared a bird to peck out
his eyes; he has warmed a viper in
his bosom.

A possession for all time.

Property in kind and in money.

I have composed my history to be a
possession for all time, not a mere
literary achievement to win temporary
renown.

Glory: fame.

(A splitter of cummin.) A skin-flint.

Harmless is the shaft of the unwarlike
coward.

(A sleeping hare.) One who is never
caught napping; a difficult man to
tackle.

(Seek to live obscurely.) Far from
court, far from danger.

* A common inscription on tombstones. Compare Latin, *Sit tibi terra levis.*

Λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις.
—*Plato*.

Λάψ μὴ πίστευε, πολύτροπός ἐστιν ὕμιλος.
—*Phocylides*.

Λήθη.

Λίθος κυλινδόμενος τὸ φῦκος οὐ ποιεῖ.

Λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος
ἀνδρί.—*Hesiod*.

Λιμῷ γὰρ οὐδὲν ἐστὶν ἀντειπεῖν ἔπος.
—*Menander*.

Λόγος γὰρ τοῦργον οὐ νικᾷ ποτέ.
—*Euripides*.

Λοιδореῖσθαι δ' οὐ πρόπει
ἄνδρας ποιητὰς, ὥσπερ ἀροπαλιδας.
—*Aristophanes*.

Λύπης δὲ πάσης γίνετ' ἱατρὸς χρόνος.
—*Diphilus*.

Λύχνον ἀρθέντος, γυνὴ πᾶσα ἡ αὐτή.

Μακάριος ὃς οὐσίαν καὶ νοῦν ἔχει· χρῆται
γὰρ εἰς ἃ δεῖ καλῶς.—*Democritus*.

Μακραὶ τυράννων χεῖρες.

Μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς.
—*Euripides*.

Μάντις κακῶν.

Μέγα βιβλίον, μέγα κακὸν.

Μέγαλα βλάπτουσι τοὺς ἀξυνέτους οἱ
ἐπαινέοντες.—*Democritus*.

Μεγάλην παράκαιρος ἡδονὴ τίκτει βλάβην·
ἐξ ἡδονῆς γὰρ φύεται τὸ δυστυχεῖν.
—*Menander*.

Μεγάλη πόλις μεγάλη ἐρημία.

Μεγάλων ἀπολισθαίνειν ὁμῶς εὐγενὲς
ἁμάρτημα.

Μέγα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
—*Homer*.

Μεῖζω κακὰ ἢ ὥστε ἀνακλαίειν.
—*Herodotus*.

Μελέτη τὸ πᾶν.—*Periander*.

Μέμνησο ἀπιστεῖν.

(Those who have lamps will pass them
to others.) Those who possess know-
ledge will interpret to their fellows.

Trust not the people; ever fickle is the
crowd.

(Lethe.) Forgetfulness; oblivion.*

A rolling stone gathers no moss.

Hunger is the constant companion of
the idle man.

(There is no arguing with hunger.)
Hunger pierceth stone walls.

Action always effects more than words.

Poets should not wrangle like hawker
dames.

Time is a physician that heals every
grief.

(When the light is removed every
woman is the same.) In the dark all
cats are grey.

Happy is the man who has both money
and sense; for he knows how to use
his wealth aright.

(Kings have long arms.) Who sups
with the devil must have a long spoon.

The best guesser is the best prophet.

A prophet of evils.

A great book is a great evil.†

Those who praise the foolish injure
them.

Pleasure when sought at the wrong
time produces much evil; for mis-
fortune is often the child of pleasure.

A great city is a great solitude.‡

In great attempts even to fail is glorious.

Farewell, and heaven bless thee.

Sufferings that awaken thoughts too
deep for tears.

(Practice is everything.) Nothing is
impossible to a willing mind.

(Remember to distrust.)

If you trust before you try,
You may repent before you die.

* One of the seven rivers which, according to mythology, flow round the lower world.

† This familiar expression is an adaptation of a line from Callimachus. See *Τὸ μέγα βιβλίον*.

‡ See note on *Ἐρημία μεγάλη*.

Μεταβολή πάντων γλυκύ.—*Euripides.*

Μετὰ λύπης γὰρ ἡ μάθησις.—*Aristotle.*

Μετὰ τὸν πόλεμον ἡ συμμαχία.

Μέτρον ἄριστον.—*Cleobulus.*

Μέτρῳ ὕδωρ πίνοντες, ἀμέτρως μάζαν
ἔδοντες.

Μὴ γένοιτο.

Μηδὲ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ
φίλοισι

καλλείπομι θανὼν ἄλγεα καὶ στοναχάς.
—*Solon.*

Μηδὲν ἄγαν.—*Solon.*

Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε
λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς,
σαυτῷ γε συνειδήσεις.—*Isocrates.*

Μὴ εἰς τὴν αὖριον ἀναβάλλου· ἡ γὰρ
αὖριον οὐδέποτε λαμβάνει τέλος.

—*St. Chrysostom.*

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ'
ἔτησιν.—*Hesiod.*

Μὴ κίνει Καμαρίναν.

Μὴ κινεῖν κακὸν εὖ κείμενον.

Μὴ κρίνετε ἴνα μὴ κρίθητε.

Μῆλα κακοὶ φθείρουσι νομῆες.—*Homer.*

Μὴ μοι γένοιθ' ἃ βούλομ' ἀλλ' ἃ συμφέρει.
—*Menander.*

Μῆνιν αἶειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε.
—*Homer.*

Μὴ παιδὶ μάχαιραν.

Μὴ πᾶσι πίστευε.—*Pittacus.*

Μήποτέ τοι κακὸν ἄνδρα φίλον ποιεῖσθαι
ἐταῖρον,

ἀλλ' αἰεὶ φεύγειν ὥστε κακὸν λιμένα.
—*Theognis.*

Μὴ πῦρ ἐπὶ πῦρ.

Μῆτε μοι μέλι, μῆτε μέλιττα.

Μήτηρ τῆς ἐνδείας ἡ ἀεργία.

Change is sweet in everything.

There is no learning without trouble.

(Getting allies when the war is over.)
Shutting the stable door when the
horse is stolen.

Moderation is best; the middle course
is safest.

(Drinking water by measure, and eating
cake without.) Penny wise and
pound foolish.

God forbid.

(Let me not die unwept, but let my death
cause grief and sorrow to my friends.)

I desire to die a dry death, but am not
so very desirous to have a dry funeral.
—*Jeremy Taylor.*

Nothing in excess.

Never hope to do a shameful action
and escape detection; for if you
deceive other men, your own con-
science will still accuse you.

Defer not till the morrow; for the morrow
never brings accomplishment.

Seek not evil gains; ill-gotten gains
are equal to a loss.

(Do not disturb Kamarina.) Let sleep-
ing dogs lie.

(Do not raise up an old grievance.) Do
not stir up the mud.

Judge not, that ye be not judged.

Bad shepherds destroy the sheep.

May Heaven send me not what I wish,
but what will be for my good.

Of Peleus' son, Achilles, sing, O Muse,
The vengeance deep and deadly; whence
to Greece

Unnumbered ills arose.—*Lord Derby.**

(Put not a sword in the hands of a
child.) *Ne puero gladium.*

Do not trust everybody.

Never choose a base fellow to be your
friend, but shun such an one as a
sailor avoids an unsafe anchorage.

Add not fuel to the flame.

(No bees, no honey.) No gains without
pains.

Idleness is the mother of want.

* The opening lines of Homer's "Iliad."

Μὴ ὑπὲρ τὸν πόδα τὸ ὑπόδημα.—*Lucian*.

Μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ' ἐπεὶ φανῇ βῆναι κεῖθεν θένει περ ἤκει πολὺ δεύτερον ὡς τάχιστα.—*Sophocles*.

Μία γὰρ ἐστὶ πρὸς τύχην ἀσφάλεια, τὸ μὴ τοσαντακὶς αὐτὴν πειράσαι.

—*Diocles Carystius*.

Μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα· οὕτω δὲ οὐδὲ μακάριον καὶ εὐδαίμονα μία ἡμέρα οὐδ' ὀλίγος χρόνος.

—*Aristotle*.

Μία λόχυν οὐ τρέφει δύο ἐριθάκους.

Μιᾷ γὰρ χειρὶς ἀσθενὴς μάχη.

—*Euripides*.

Μία χελιδὼν ἔαρ οὐ ποιεῖ.

Μικρὰ πρόφασίς ἐστι τοῦ πρᾶξαι κακῶς.

Μικρὸν ἀπὸ τοῦ ἡλίου μετὰσθη.

—*Diogenes*.

Μικρὸν κακὸν, μέγα ἀγαθόν.

Μισῶ γε μέντοι χῶταν ἐν κακοῖσι τις ἄλως ἔπειτα τοῦτο καλλύνειν θέλῃ.

—*Sophocles*.

Μισῶ δωρέαν, ἥ τις ἀναγκάζει ἀγρυπνεῖν.

—*Anacreon*.

Μισῶ μνήμονα συμποτήν.—*Plutarch*.

Μισῶ σοφιστὴν ὅστις οὐκ αὐτῷ σοφός.

—*Euripides*.

Μόνοις οὐ γίγνεται

θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε, τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.

φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σῶματος, θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.

—*Sophocles*.

Μόνον ἄργυρον βλέπουσι.—*Anacreon*.

Μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἐρᾷ.

—*Æschylus*.

Μόνος ὁ σοφὸς ἐλεύθερος, καὶ πᾶς ἄφρων δοῦλος.—*Chrysippus*?

* The reply of the cynic Diogenes to Alexander the Great when the latter asked how he could serve him. Nevertheless, Alexander declared, "If I were not Alexander, I would be Diogenes."

† The reply of the poet to Polycrates, the despot of Samos, who desired to present him with a talent of gold.

(Let not the shoe be too large for the foot.) Cut your coat according to your cloth.

Not to be born is, beyond all question, best; but, when a man hath once beheld the light of day, this is next best, that speedily he should return to that place whence he came.

There is one way of making sure against the tricks of Fortune; do not tempt her often.

One swallow does not make a spring, nor one day; so neither one day nor a brief space of time makes a man happy and prosperous.

One cherry tree sufficeth not two jays. (Weak is the fight that one hand wages.) Many hands make labour light.

One swallow does not make a spring. (A slight excuse is enough to do wrong.) It is an easy thing to find a staff to beat a dog.

Stand a little out of the sunshine.*

(A little evil is a great good.) Nothing so bad that it might not be worse.

But verily this, too, is hateful,—when one who hath been caught in wickedness then seeks to make the crime a glory.—*Æbb*.

I hate a gift that gives me sleepless nights.†

I hate the man who reveals what has been told over the cups.

I hate the man who is wise in the affairs of others, and foolish in his own.

To the gods alone comes never old age or death, but all else is confounded by all-mastering time. The strength of the earth dies, and the strength of the body; faith dies, and distrust is born.

Men have eyes for nothing but money.

Death is the only god that gifts cannot appease.

The wise alone are free, and every fool is a slave.

- Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν.
—*Menander.* (Those who wish to be prosperous must needs endure toil.) No gains without pains.
- Νεκρὸν ἰατρεύειν καὶ γέροντα νουθετεῖν
ταυτὸν ἔστι. (Reforming old men is like healing a corpse.) Habits become second nature; you cannot teach an old dog new tricks.
- Νεκρὸς οὐ δάκνει. (A dead man bites not.) Dead men tell no tales.
- Νέκταρ. (Nectar.) The drink of the gods; any very pleasant drink.
- Νέμεσις. (Nemesis.) Retribution; the personification of the righteous anger of Heaven against the proud and insolent.
- Νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν. (Silence is better than speech for the young.) Children should be seen and not heard.
- Νέος ἔμπειρος οὐκ ἔστί· πληθὺς γὰρ
χρόνου ποιήσει τὴν ἐμπείριαν.
—*Aristotle.* Youth lacks experience; length of years alone can give this.
- Νήπιοι, οὐδ' ἴσασιν ὄσφ πλέον ἥμισυ
παντός.—*Hesiod.* (Fools not to know that half exceeds the whole.) A little safely obtained is better than much acquired with danger.
- Νήπιος ὃς τὰ ἔτοιμα λιπὼν, ἀνέτοιμα
διώκει.—*Hesiod.* (A fool is he who leaves a certainty to pursue the uncertain.) A bird in the hand is worth two in the bush.
- Νικᾷ δὲ καὶ σίδηρον καὶ πῦρ καλὴ τις
οὔσα.—*Anacreon.* (A beautiful woman conquers both fire and sword.) Beauty is invincible.
- Νίκη δ' ἐπαμείβεται ἄνδρας.—*Homer.* Victory comes now to this man, now to that.
- Νόμον φοβηθεὶς μὴ παραχθήσῃ νόμφ.
—*Menander.* Respect the law, lest it cause thee trouble.
- Ξενίων δέ τε θύμος ἄριστος. Welcome is the best cheer.
- Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.
—*Menander.* (A sword wounds the body, but a sharp word wounds the mind.) The tongue's not steel, yet it cuts.
- Ξίφους πληγὴ κουφοτέρα γλώσσης· τὸ
μὲν γὰρ σῶμα, ἡ δὲ τὴν ψυχὴν τιτρώ-
σκει.—*Pylthagoras.* The sword inflicts a less grievous blow than the tongue; the former wounds the body, but the latter hurts the soul.
- Ξύλον ἀγκύλον οὐδέποτ' ὀρθον. (A crooked log can never be straightened.) Just as the twig is bent the tree's inclined.—*Pope.*
- Ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστι φρονεῖν.
—*Sophocles.* We may be bold when justice fights for us.
- Ξυρεῖν ἐπιχειρεῖ λέοντα. (He is trying to shave a lion.) He has a wolf by the tail.

‘Ο ἀγαθὸς φίλαντός ἐστι· καὶ γὰρ αὐτὸς ὀνήσεται τὰ καλὰ πράττων καὶ τοὺς ἄλλους ὠφελήσει.—*Aristotle*.

‘Ο ἀδικῶν οὐ βούλεται, εἶναι θεὸν ἵνα μὴ τὸ διδόναι δίκην· ὁ δὲ ἀδικούμενος βούλεται εἶναι θεὸν, ἵν’ ἐπικουρίας ὦν πέπονθε τύχη.—*Hierocles*.

‘Ο ἄνθρωπος εὐεργετικὸς πέφυκεν.

—*Marcus Aurelius*.

‘Ο βίος βραχύς, ἡ δὲ τέχνη μακρὴ.

—*Hippocrates*.

‘Ο γὰρ ἄνθρωπος, φυτὸν οὐκ ἔγγειον οὐδὲ ἀκίνητον, ἀλλ’ οὐράνιον ἐστίν, ὥσπερ ἐκ ῥίζης τὸ σῶμα τῆς κεφαλῆς ὀρθὸν ἰστώσης, πρὸς τὸν οὐρανὸν ἀνεστραμμένον.—*Plutarch*.

‘Ο γὰρ διαιτητὴς τὸ ἐπεικὲς ὀρεῖ, ὁ δὲ δικάστης τὸν νόμον.—*Aristotle*.

‘Ο δ’ αὖ θάνατος κίχῃ καὶ τὸν φυγόμαχον.

—*Simonides of Ceos*.

‘Ο δὴ χαρίεις καὶ ἐλευθέριος οὕτως ἔξει, οἷον νόμος ὦν ἑαυτῷ.—*Aristotle*.

‘Ο δ’ ὄλβος οὐ βέβαιος, ἀλλ’ ἐφήμερος.

—*Euripides*.

‘Ο ἐλαχίστων δεόμενος ἔγγιστα θεῶν.

—*Socrates*.

‘Ο ἐλέφας τὴν μυῖαν οὐκ ἀλεγίζει.

‘Ο ἔχων ὦτα ἀκούειν, ἀκούετω.

Οἱ ἀζύνετοι δυστυχέοντες σωφρονέουσι.

—*Democritus*.

Οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.

Οἱ γὰρ κακοί, κακίους ἐπαινούμενοι.

—*Philostratus*.

Οἱ γὰρ Κύπριν φεύγοντες ἀνθρώπων ἄγαν νοσοῦσ’ ὁμοίως τοῖς ἄγαν θηρωμένοις.

—*Euripides*.

Οἱ γὰρ πνέοντες μεγάλα, τοὺς κρείσσους λόγους

πικρῶς φέρουσι τῶν ἐλασσόνων ὕπο.

—*Euripides*.

Οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους, ἢ τῆς τιμῆς.—*Aristotle*.

Οἱ διψῶντες σιωπῇ πίνουσι.

The good man is a friend to himself; for by doing right, he will benefit himself and be a help to others.

The man who wrongs another hopes there is no God, fearing that he will have to pay the penalty of his sin; but he who is wronged hopes that God does exist, in order that he may be compensated for his sufferings.

Man is naturally inclined to beneficence.

(Life is short, art is long.) *Ars longa, vita brevis*.

Man is a plant, not bound to the earth, nor immovable, but belonging to heaven, which, raising its head erect from the stem, looks upward to the skies.

The arbitrator considers what is equitable, the judge what is legal.

Death catches even the coward as he flies.

In such wise the man of a frank and pleasing character will habitually act, being, so to speak, a law unto himself.

Happiness abideth not, enduring but for a day.

He who has the smallest wants approaches the gods most nearly.

The elephant does not take notice of the fly.

He that hath ears to hear, let him hear.

(Fools learn wisdom from misfortune.) Experience is the mistress of fools.

(The same persons saying the same things to the same persons about the same things.) Wearisome iteration.

Praise makes knaves more knavish.

Those who shun love altogether are as foolish as those who pursue it too sedulously.

Conceited folk are indignant when they are beaten in argument by their inferiors.

The mob strives for gain rather than honour.

(Thirsty folk drink in silence.) Beware of still water and of a dog that does not bark.

Οἷη περ φύλλων γενεή, τοιή δὲ καὶ ἀνδρῶν·
φύλλα τὰ μὲν τ' ἐνεμος χαμάδις χέει,
ἄλλα δέ θ' ὕλην

τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ·
ὥς ἀνδρῶν γενεή, ἣ μὲν φύει, ἣ δ'
ἀπολήγει.—*Homer.*

Οἱ θεοὶ οὐδὲν πρότερον ποιοῦσιν ἢ τῶν
πονηρῶν ἀνθρώπων τὴν διανοίαν παρά-
γουσι.—*Lycurgus.*

Οἴκοι λέοντες ἐν μάχῃ δ' ἄλωπέκες.
—*Aristophanes.*

Οἱ μὲν γὰρ ἀρχαῖοι τὴν ἀρχὴν ἥμισυ τοῦ
παντὸς εἶναι φάσκοντες, μεγίστην
παρῆνουν ποιεῖσθαι σπουδὴν ἐν ἑκάστοις
ὑπὲρ τοῦ καλῶς ἄρξασθαι.—*Polybius.*

Οἶνοβαρὲς, κυνὸς ὕματ' ἔχων, κραδίην
δ' ἐλάφοιο.—*Homer.*

Οἶνος Ἀφροδίτης γάλα.—*Aristophanes.*

Οἶνος γὰρ ἀνθρώποις δίοπτρον.—*Alcaeus.*

Οἶνος καὶ παῖδες ἀληθεῖς.

Οἶνος τοι χαρίεντι μέγας πέλει ἵππος
αἰοιδῶ.

Οἶνος, ὦ φίλε παῖ, λέγεται, καὶ ἀλάθεα.
—*Theocritus.*

Οἶνου κατίοντος ἐπιπλέουσιν ἔπη.
—*Herodotus.*

Οἶος ὁ βίος, τοῖος ὁ λόγος.

Οἱ πλείστοι ἄνθρωποι κακοί.—*Bias.*

Οἱ πολλοί.

Οἱ πόνοι τίκτουσι τὴν εὐδοξίαν.
—*Euripides.*

Ὁ κοινὸς ἰατρός σε θεραπεύσει Χρόνος.
—*Philippides.*

Ὁ κόσμος οὗτος μία πόλις ἐστί.
—*Epictetus.*

Ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἤλθες,
ἔδες, ἀπῆλθες.—*Democritus.*

Ὁλβίσαι δὲ χρὴ
βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ.
—*Æschylus.*

Ὁλιγοχρόνιον γίγνεται, ὥσπερ ὕναρ
ἦβη τιμήεσσα.—*Mimnermus.*

The race of man is as the race of leaves :
Of leaves, one generation by the wind
Is scattered on the earth ; another soon
In spring's luxuriant verdure bursts to
light—

So with our race ; these flourish, those
decay.—*Lord Derby.*

(In dealing with the wicked, the gods
first deprive them of their senses.)
Whom the gods wish to destroy, they
first drive mad.

(Lions at home, foxes in the fight.)
Brave when there is no danger nigh.

When the men of old time declared
that the beginning was half the work,
they meant that we ought to use our
best endeavours to make a good be-
ginning in whatever we undertook.

Thou sot, with eye of dog, and heart
of deer !—*Lord Derby.*

Wine is the milk of love.

Wine is the mirror that reveals the
nature of a man.

Wine and children speak the truth.

Truly wine is a great help to the tune-
ful bard.

(Wine, dear lad, and truth, the proverb
says.) *In vino veritas.*

(When the wine is in the words flow
out.) Wine loosens the tongue.

(As the life is, so will be the language.)
The tongue of a fool carves a piece of
his heart to all that sit near him.

Most men are knaves.

The multitude : King Demos.

Labour is the mother of fame.

Time, the physician of all our ills, will
heal thee.

This world of ours is one city.

(The world is a stage, and life a piece
of acting : you come, you see, and in
a moment you are gone.) All the
world's a stage.—*Shakespeare.*

We must not consider a man truly
happy, unless prosperity endures
with him to the end of his life.

A few short years youth holds imperious
sway,
Then, like a dream, grows dim, and
fades away.

‘Ο λύκος τὴν τρίχα, οὐ τὴν γνώμην ἀλλάττει.

‘Ο μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.
—*Antiphanes*.

‘Ομμα γὰρ
δόμων νομίζω δεσπότου παρουσίαν.
—*Æschylus*.

‘Ομοιον δμοίῳ φίλον.

‘Ομοιότης τῆς φιλότητος μήτηρ.

‘Οναρ ἐκ Διὸς ἐστίν.—*Homer*.

‘Οναρ καὶ ὕπαρ.

‘Ον οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.
—*Menander*.

‘Ονοματοποιΐα.

‘Ονον γένεσθαι κρεῖττον, ἢ τοὺς χείρονας
ὄρῳ ἑαυτοῦ ζῶντας ἐπιφανέστερον.
—*Menander*.

‘Ονος ἐν πιθήκοις.

‘Ονος λύρας.

‘Ονος τ’ ὄνῳ κάλλιστον.

‘Ονου οὐρὰ τηλίαν οὐ ποιεῖ.

‘Ονου πόκας ζητεῖς.

‘Ονῳ τις ἔλεγε μῦθον* ὃ δὲ τὰ ᾧτα
ἐκίνει.

‘Ο ὄρκῳ παρακρουόμενος τὸν μὲν ἐχθρὸν
ὁμολογεῖ δεδιέναι, τοῦ δὲ θεοῦ κατα-
φρονεῖν.—*Plutarch*.

‘Ο πᾶς πρέπει ἐννέπειν τὰ δίκαια χρόνος.
—*Sophocles*.

‘Οπη γὰρ ἂν ἐπιθυμῇ καὶ ὁποῖος τις ὦν
τὴν ψυχὴν, ταύτῃ σχεδὸν ἐκάστοτε
καὶ τοιοῦτος γίγνεται ἅπας ἡμῶν ὡς
τὸ πολὺ.—*Plato*.

‘Οποῖα ἡ δέσποινα τοῖαι καὶ θεραπαινίδες.

‘Οπου γὰρ μὴ νόμοι ἄρχουσιν, οὐκ ἔστι
πολιτεία. Δεῖ γὰρ τὸν μὲν νόμον
ἄρχειν πάντων.—*Aristotle*.

The wolf changes his coat, but not his nature.

(The just man requires no law.) The righteous are a law unto themselves.

I consider the presence of the master to be the eye of the house.

(Like loves like.) Birds of a feather flock together.

(Likeness is the mother of love.) Like will to like.

Dreams are sent by God.

Sleeping and waking; always.

Whom the gods love die young.

(Onomatopœa.) The formation of words in imitation of the sounds they indicate, *e.g.* buzz.

It is better to be born an ass, than to see one's inferiors enjoying higher positions than we hold ourselves.

(An ass among apes.) A butt for others' jokes.

(An ass at the lyre.) A sow to a fiddle; a bull in a china-shop.

(An ass thinks an ass a pretty fellow.) No mother ever had an ugly child.

(The tail of an ass does not make a sieve.) You can't make a silk purse out of a sow's ear.

(You seek wool from an ass.) Ye seek hot water under cauld ice.

(A man told a story to an ass; and the ass wagged its ears.) Cast not pearls before swine.*

He who takes an oath to deceive another, confesses that he fears his enemy, but despises God.

Every moment is the right moment to say what is just.

(What each of us most aspires to, and what we are in the depths of our mind, that, for the most part, each of us becomes.) My nature is subdued to what it works in.—*Shakespeare*.

Like mistress, like maid.

There is no real state where the laws are not supreme. Law ought to be above all else.

* A proverbial pleasantry used to hint that someone was very slow-witted.

“Οπου γυναϊκές εἰσι, πάντ’ ἐκεῖ κακὰ.

—*Menander.*

“Ορα τέλος μακροῦ βίου.

“Οργὴ φιλοῦντων ὀλίγον ἰσχύει χρόνον.

—*Menander.*

“Ορκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω.

—*Sophocles.*

“Ορος ὕρει οὐ μίγνυνται.

“Ορῶ γὰρ ἡμᾶς οὐδεν ὄντας ἄλλο πλὴν
εἶδωλ’ ὅσοιπερ ζῶμεν ἢ κουφὴν σκιάν.

—*Sophocles.*

“Ορῶ γὰρ τῶν ἀνθρώπων οὐδένα ἀναμάρ-
τητον διατελοῦντα.—*Xenophon.*

“Ὅς ἂν ᾗ πρὸς ἀρετὴν καλῶς γεγονώς
τοῦτον προσήκει γενναῖον λέγεσθαι,
κἂν μηδεὶς ἐπίσταιται τοὺς γονέας
αὐτοῦ μηδὲ τοὺς προγόνους.

—*Dion Chrysostom.*

“Ὅς δ’ ἂν ἄνευ μανίας Μουσῶν ἐπὶ
ποιητικὰς θύρας ἀφίκηται, πεισθεὶς ὥς
ἔρα ἐκ τέχνης ἱκανὸς ποιητῆς ἐσόμενος,
ἀτελεὶς αὐτός.—*Plato.*

“Ὅς δ’ ἂν πλεῖστ’ ἔχῃ, σοφώτατος.

—*Euripides.*

“Ὁ Σιμωνίδης τὴν μὲν ζωγραφίαν ποιήσιν
σιωπῶσαν προσαγορεύει, τὴν δὲ ποιήσιν
ζωγραφίαν λαλοῦσαν.—*Plutarch.*

“Ὁ σοφὸς ἐν αὐτῷ περιφέρει τὴν οὐσίαν.

—*Menander.*

“Ὅς τε πολὺ γλυκίων μέλιτος καταλεῖ
βομένοιο.—*Homer.*

“Ὅστις ἂν βροτῶν

κακὸς πεφύκη, ζημιούσιν οἱ θεοί.

—*Euripides.*

“Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἣν οὐκ ἄλλος ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὥφθησαν κενοί.

—*Sophocles.*

Where women are, there dwelleth
every kind of ill.

(Regard the end of a long life.) Re-
spect your end.—*Shakespeare.*

(The anger of lovers is soon appeased.)
Lovers’ quarrels are the renewal of
love.

(A woman’s vows I write in water.)
Frailty, thy name is Woman!

—*Shakespeare.*

(Mountain does not mingle with moun-
tain.) Friends may meet, but moun-
tains never greet. Pride loves no
man, and is beloved of no man.

(I see that we mortals who live upon
the earth, are nothing but breathing
ghosts and fleeting shadows.) “Man,
that is born of a woman, hath but a
short time to live, and is full of
misery.”

(I know no man who never errs.) To
err is human, to forgive divine.

—*Pope.*

Whoever is naturally disposed to live
virtuously, that man we ought to call
noble, even if no one knows who are
his parents or his ancestors.

Whoever comes to the shrine of the
poetic Muses without a spice of mad-
ness in him, being persuaded that Art
is sufficient to make a poet, will
accomplish nothing.

(The richest is counted the wisest.)
Rich men’s spots are covered with
money.

Simonides says that painting is silent
poetry, and poetry is speaking paint-
ing.

(The wise man carries all his wealth
within himself.) Better wise than
wealthy.

(Sweeter it is by far than flowing honey.)
Sweet is revenge, especially to
women.—*Byron.*

The gods will punish the man whose
heart is full of sin.

For if any man thinks that he alone is
wise,—that in speech or in mind he
hath no peer,—such a soul, when
laid open, is ever found empty.—
Jeffer.

“Οταν αγαθὸν πράσσης, θεοὺς, μὴ σαυτὸν, αἰτιῶ.—*Bias*.

“Οταν γὰρ ἐξ ἀπάντων συνεισφέρεται, ἐκάστω κοῦφον γίνεται τὸ ἐπίταγμα.
—*Dion Chrysostom*.

“Οταν δ’ ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ τὸν νοῦν ἔβλαψε πρῶτον, ᾧ βουλεύεται.

“Οταν πῖω τὸν οἶνον, εὐδουσιν αἱ μέριμναι, τί πόνων, τί γόων μοι, τί μοι μέλει μεριμνῶν ; θανεῖν με δεῖ, κἄν μὴ θέλω.—*Anacreon*.

“Οταν σπεύδῃ τις αὐτὸς, χά θεὸς συνάπτεται.—*Æschylus*.

“Ο τ’ ἐχθρὸς ἡμῖν ἐς τοσόν δ’ ἐχθαρτέος, ὥς καὶ φιλήσων αὐθις.—*Sophocles*.

“Οτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῇ Ἀβραάμ.

“Οτου δ’ ἀπορρεῖ μνήστις εὖ πεπονθότος, οὐκ ἂν γένοιτ’ ἔθ’ οὗτος εὐγενὴς ἀνὴρ.
—*Sophocles*.

Οὐ αἰεὶ ἀμυνομένη περὶ πατρὸς τεθνάμεν.—*Homer*.

Οὐ γὰρ ἂν ποτε τρέφειν δύναιτ’ ἂν μία λόχμη κλέπτας δύο.—*Aristophanes*.

Οὐ γάρ ἐστι πικρῶς ἐξετάσαι τί πέπρακται τοῖς ἀλλοῖς, ἂν μὴ παρ’ ὑμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα.
—*Demosthenes*.

Οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ’ ὅταν θανεῖν χρεῖσται τις εἶτα μηδὲ τοῦτ’ ἔχῃ λαβεῖν.
—*Sophocles*.

Οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους.—*Thucydides*.

Οὐ γὰρ πῶ τις ἐδὼν γόνον ἀνέγνων.
—*Homer*.

Οὐ γάρ τ’ αἰψα θεῶν τρέπεται νόος αἰὲν ἐόντων.—*Homer*.

Οὐ γὰρ τὰ δνόματα πίστις τῶν πραγμάτων ἐστὶ, τὰ δὲ πράγματα καὶ τῶν ὀνομάτων.—*Dion Chrysostom*.

When you do a good action, give the credit, not to yourself, but to God.

When all pay their share, the burden to each is light.

When God wishes to bring evil on a man, he first makes him mad.*

Whene’er my thoughts in wine I steep,
All carking cares are lulled to sleep ;
Of toil or sorrow what reck I,
Since, willy-nilly, all must die.

Whenever a man deliberately chooses the downward course, God helps him on.

We ought to set limits to our hatred of our enemies, remembering that in the future we may be their friends.

(God can raise to Abraham children of stones.) Motto of the Paviours’ Company.

He who forgets a kindness done to him, could never be a truly noble man.

A glorious death is his
Who for his country falls.

—*Lord Derby*.

(One coppice could never support two thieves.) One cherry-tree sufficeth not two jays.

You ought not to be a severe critic of others’ actions, unless you have first done your own duty.

Death is not the worst evil, but, when we wish to die, not to have the power to do so.

Not by receiving benefits, but by rendering them do we gain the friendship of other men.

(No one has ever known his own parent.) It is a wise child that knows its own father.

Not easily changed is the mind of the eternal gods.

Names are not the pledge for things, but things for names.

* Lines from an unknown poet quoted by the Scholiast on the *Antigone* of Sophocles. The sentiment is expressed by the orator Lycurgus, see δι Θεοῦ οὐδὲν, who also quotes another version of the above lines. They seem to be the origin of the familiar *Quem Deus (or Jupiter) vult perdere, prius dementat*.

Οὐ γὰρ τὸν τρόπον, ἀλλὰ τὸν τόπον
μόνον μετήλλαξεν.—*Æschines*.

Οὐδὲ Ἡρακλῆς πρὸς δύο.

Οὐ δεῖ λέγειν γὰρ μακάριον τὸν χρήματα
ἔχοντα πλείστα, τὸν δὲ μὴ λυπούμενον.

—*Apollodorus*.

Οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀπο-
τείσει.—*Herodotus*.

Οὐδεὶς γὰρ ὃν φοβεῖται φιλεῖ.

—*Aristotle*.

Οὐδεὶς γὰρ οὕτως οὐδὲ μάρτυς ἐστὶ
φοβερὸς, οὔτε κατήγορος δεινὸς ὥς ἡ
σύνεσις ἢ ἐγκατακοῦσα ταῖς ἐκάστων
ψυχαῖς.—*Polybius*.

Οὐδεὶς διχὰ ἀπωλείας καὶ ζημίας κακὸς
ἐστι.—*Epicetus*.

Οὐδεὶς, Κύρν', ἄτης καὶ κέρδεος αἴτιος
αὐτὸς,

ἀλλὰ θεοὶ τούτων δώτορες ἀμφοτέρων.

—*Theognis*.

Οὐδὲν γὰρ ἀνθρώποισιν οἷον ἄργυρος
κακὸν νόμισμα' ἐβλάστε' τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων'
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι
βροτῶν.—*Sophocles*.

Οὐδὲν ἐν ἀνθρώποισι μένει χρῆμ' ἐμπεδον
αἰέ'

οἴηπερ φύλλον γενεῇ, τοίη δὲ καὶ ἀνδρῶν.

—*Simonides of Amorgos*.

Οὐδέν ἐστι θῆριον γυναικὸς ἀμαχώτερον.

—*Aristophanes*.

Οὐδὲν μάτην ἢ φύσις ποιεῖ.—*Aristotle*.

Οὐδὲν οὕτω πιαίνει τὸν ἵππον ὥς βασιλέως
ὀφθαλμός.

Οὐδὲν πρᾶγμα.

Οὐδὲν πρὸς ἔπος.

Οὐδὲν σιωπῆς ἐστὶ χρησιμώτερον.

—*Menander*.

A man does not change his mode of
life when he changes his abode.*

(Even Hercules could not struggle
against two.) Two to one is odds
enough.

Do not call him happy who has the
most wealth, but him who has the
fewest troubles.

The evil-doer has always to suffer for
his wickedness.

(No one loves the man whom he fears.)
"Perfect love casteth out fear."

(There is no more dreadful witness, no
more terrible accuser, than the con-
science that dwells in the hearts of
each of us.) Thus conscience does
make cowards of us all.

—*Shakespeare*.

No wicked man is free from loss and
punishment.

No man, friend, is the author of his own
grief or happiness, but the gods im-
part to all both good and evil for-
tunes.

No evil so great as money ever was
current among mankind. This lays
waste cities, this drives men from
their homes, this trains and perverts
honest souls so that they essay deeds
of shame.

(Nothing that belongs to man abides
for any time, for like the leaves of
the tree, so man fades speedily away.)
"He cometh up and is cut down like
a flower."

It is harder to conquer a woman than
to subdue any wild beast.

(Nature creates nothing in vain.) Every
created thing has its own proper
function.

(Nothing fattens the horse so well as
the master's eye.) The master's eye
makes the horse fat.

It is no matter; it is of no conse-
quence.

Not to the point; nothing to do with
the case.

(There is nought more beneficial than
silence.) Silence seldom doth harm.

* The same sentiment is expressed by Horace. *Cælum non animum mutant.* See Latin section.

Οὐ δὴ που κακόν τι λέγων ἐμαυτὸν
λέληθα;—*Phocion*.

Οὐ δίκαιοι τὴν τῶν ἀνθρώπων πονηρίαν
ἐπὶ τὰ πράγματα μεταφέρειν.

—*Isocrates*.

Οὐ δοκεῖν ἄριστος ἀλλ' εἶναι.

—*Aeschylus*.

Οὐ δύναται Θέτιδός τε καὶ Γαλατείας ἐρᾶν.

Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὕρου
κειμένη.

Οὐκ ἀγαθὸν πολυκοιρανίη* εἰς κοίρανος
ἔστω

εἰς βασιλεύς.—*Homer*.

Οὐκ Ἀθηναῖος οὐδ' Ἕλληγν ἀλλὰ κόσμος.
—*Socrates*.

Οὐκ αἰεὶ θέρος ἐσσεῖται ποιεῖσθε καλῶς.
—*Hesiod*.

Οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.
—*Euripides*.

Οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ,
ἀλλ' ἐστὶ τις σύγκρασις, ὥστ' ἔχειν
καλῶς.—*Euripides*.

Οὐκ ἀνδρὸς ὕρκοι πίστις ἀλλ' ὕρκων ἀνήρ.
—*Aeschylus*.

Οὐκ ἔθανες, Πρώτη, μετέβης δ' ἐς
ἀμείνονα χῶρον.

Οὐκ εἰσὶν οἱ παμπλοῦσοι ἀγαθοί.—*Plato*.

Οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς
φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν,
μή τί γε δὴ τοῖς θεοῖς.—*Demosthenes*.

Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος*
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,
ἢ πληθὸς αὐτὸν πόλεος ἢ νόμων γραφαὶ
εἴργοις χρῆσθαι μὴ κατὰ γνώμην τρόποις.
—*Euripides*.

Οὐκ ἔστι κρεῖττον τοῦ σιωπᾶν οὐδὲ ἔν.
—*Amphis*.

Have I inadvertently said something
wrong? *

It is not right that the evil which men
bring upon themselves should be
imputed to circumstances.

Not to seem, but to be the noblest.

(You cannot love Thetis and Galatea at
the same time.) You must be off
with the old love before you are on
with the new.

A city that is set upon a hill cannot be
hid.

Ill fares the State

Where many masters rule; let one be
lord,

One king supreme.—*Lord Derby*.

I am a citizen, not of Athens, nor of
Greece, but of the whole world.

The world is my parish.

—*John Wesley*.

(It will not always be summer; harvest
while you may.) Make hay while
the sun shines.

Nothing that is compulsory should be
regarded as shameful.

There could be no good without evil,
but both are intermingled, so that all
may be well.

(Men credit gain for oaths, not oaths
for them.) The word of an honest
man is as good as his bond.

Thou art not dead, my Prote, thou art
flown unto a land much fairer than
our own.†

(The very rich are not good.) No saint
was ever a millionaire.

The man who makes no effort for him-
self, ought not to seek the help of
either friends or the gods.

No mortal man is truly free: he is a
slave either to money or fortune; or
else the populace of his city or the
laws prevent him from doing as he
pleases.

(Nothing, nothing is more valuable
than silence.) Speech is silvern,
silence is golden.

* Phocion's criticisms were so unpalatable to the Athenian Assembly that, when on one occasion he was applauded, he affected to be surprised, and put the above question to a friend sitting near.

† The first line of a poem from the Greek Anthology. The sentiment is Christian rather than pagan.

Οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς,
ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις.
—*Euripides*.

Οὐκ ἔστιν ἐν κακοῖσιν εὐγένεια,
παρ' ἀγαθοῖσι δ' ἀνδρῶν.—*Euripides*.

Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.
—*Euripides*.

Οὐκ ἔστιν οὐδὲν μητρὸς ἥδιον τέκνοις·
ἐρᾷτε μητρὸς, παῖδες, ὡς οὐκ ἔστ' ἔρως
τοιούτος ἄλλος, οἷος ἡδίων ἐρᾶν.
—*Euripides*.

Οὐκ ἔστιν οὕτω μῶρος ὅς θανεῖν ἐρᾷ.
—*Sophocles*.

Οὐκέτι πιστὰ γυναιξίν.—*Homer*.

Οὐκ οἴεται θεοὺς εἶναι ὁ ἄθεος, ὃ δὲ δεισι-
δαίμων οὐ βούλεται, πιστεύει δ' ἄκων·
ἀποθανεῖν γὰρ φοβεῖται· καὶ τοί γε,
ᾧσπερ ὁ Τάνταλος ὑπεκδύναι τὴν λίθον
ἐπαιωρούμενον, οὕτω καὶ οὗτος τὸν
φόβον, ὡς οὐχ ἥττον ὑπ' αὐτοῦ πιεζό-
μενος, ἀγαπήσειεν ἄν.—*Plutarch*.

Οὐκοῦν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;
—*Sophocles*.

Οὐκ ὠνούμαι μυρίων δραχμῶν μεταμέ-
λειαν.

Οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος.
—*Epicharmus*.

Οὐ λόγῳ, ἀλλ' ἔργῳ.

Οὐ μὰν γάρ τί πού ἐστιν διξυρώτερον
ἀνδρὸς
πάντων, ὅσσα τε γαῖαν ἐπι πνείει τε
καὶ ἔρπει.—*Homer*.

Οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζετ'
ἕμεινον
τῆς ἀγαθῆς· τῆς δ' αὖτε κακῆς οὐ ῥίγιον
ἄλλο.—*Hesiod*.

Οὐ μόνον ἄρ', ὡς ἔοικεν, ὃ γέρων δις παῖς
γίγνοιτ' ἄν, ἀλλὰ καὶ ὁ μεθύσθεις.
—*Plato*.

Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ' ὃ
πλοῦς.

The best remedy for grief is the counsel
of a kind and honest friend.

(True nobility does not exist in the base,
but only in the virtuous.)

Howe'er it be, it seems to me
'Tis only noble to be good.

—*Tennyson*.

No man has unalloyed happiness.

Children have no greater blessing than
their mother; children, love your
mother, for no love is so strong, so
sweet, as that between a mother and
a child.

No man is so foolish as to be enamoured
of death.

No longer are women trustworthy.

The unbeliever thinks the gods do not
exist, but the man who is afraid of
the gods wishes they did not exist,
and believes in them against his will,
for he fears to die; and as Tantalus
longs to escape the stone suspended
over his head, so such a man is eager
to escape this fear which weighs as
heavily upon him.

Is it not the sweetest laughter when we
laugh at our foes?

I do not buy repentance for ten
thousand drachmæ.*

Not a clever speaker, but incapable of
keeping silence.

(Not in theory but in practice.) Deeds,
not words.

Of all the creatures that breathe and
move upon the earth, none is more
sorrowful than man.

Nought better can a man obtain than a
good wife; no greater curse than a
bad one.

Not only, as it seems, is the old man,
but also the drunkard, twice a child.

It is not every man that can go to
Corinth.†

* The reply of Demosthenes to Lais, the courtesan, who asked exorbitant sums from those who sought her favours.

† The luxury of the wealthy commercial city of Corinth was proverbial in ancient times, and it was the home of some of the most notorious courtesans. See οὐκ ὠνούμαι μυρίων.

Οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ
βαδίζειν.—*Aristophanes.*

Οὐ πρὸς ἱατροῦ σοφοῦ
θρηνεῖν ἐπὶ δὲ πρὸς τυμῶνι πῆματι.

—*Sophocles.*

Οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ
τὸ εὖ ζῆν.—*Plato.*

Οὗτός ἐστι γαλεώτης γέρων.

—*Menander.*

Οὕτως ἀπὸ τῆς τῶν ἀρχαίων μεγαλο-
φυίας εἰς τὰς τῶν ζηλούντων ἐκείνους
ψυχὰς, ὥς ἀπὸ ἱερῶν στομίων, ἀπορ-
ροιαί τινες φέρονται, ὅφ' ὧν ἐπιπνεό-
μενοι, καὶ οἱ μὴ λαὸν φοιβαστικοὶ, τῷ
ἐτέρῳ συνενθουσιῶσι μεγέθει.

—*Longinus.*

Οὕτως ἄρα ὑποληπτέον περὶ τοῦ δικαίου
ἀνδρός, ἐάν τ' ἐν πενία γίγνηται ἐάν τ'
ἐν νόσοις ἢ τινι ἄλλῳ τῶν δοκούντων
κακῶν, ὥς τούτῳ ταῦτα εἰς ἀγαθόν τι
τελευτήσει ζῶντι ἢ καὶ ἀποθανόντι.
Οὐ γὰρ δὴ ὑπὸ γε θεῶν ποτὲ ἀμελεῖται,
ὅς ἂν προθυμείσθαι ἐθέλῃ δίκαιος γίνε-
σθαι καὶ ἐπιτηδεύων ἀρετὴν εἰς ὅσον
δυνατὸν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ.

—*Plato.*

Οὕτως, οὐ πάντεσσι θεὸς χαρίεντα δίδω-
σιν.

ἀνδράσιν.—*Homer.*

Οὕτως ὑπὸ λόγων μᾶλλον, ἢ πράξεων
πονηρῶν, ἀνιάσθαι πεφύκασιν οἱ πολλοί·
χαλεπώτερον γὰρ ὕβριν, ἢ βλάβην
φέρουσι.—*Plutarch.*

Οὕτω χρή ποιεῖν, ὅπως ἕκαστός τις
ἐαυτῷ ξυνείσεται τῆς νίκης αἰτιώτατος
ᾶν.—*Xenophon.*

Οὐχ εὐδὲι Δίος
ὀφθαλμός· ἐγγὺς δ' ἔστι καὶ παρὼν πόνυφ.

Οὐ χρή παννύχιον εὐδεῖν βουληφόρον
ἄνδρα.—*Homer.*

Ὁ φεύγων μύλον ἄλφιστα φεύγει.

(You will never make a crab to walk
straight.) That which is bred in the
bone will never be out of the flesh.

It is not the skilful surgeon's part to
sing charms over a wound that needs
the knife.

We ought not to reckon mere life, but
life spent virtuously, to be the highest
good.

A cute old fox this !

Thus, from the sublime spirit of the
ancients there flow into the minds of
those who imitate them certain eman-
ations, like clouds of vapour from the
cleft rocks in holy shrines ; and these
inspire even the most ungifted with
the enthusiasm and greatness of
others.

We must hold this opinion of the just
man, that, if he fall into poverty or
disease, or any other of these seeming
evils, all these things work together
for good to him, either during his
life, or after death. For that man is
never neglected by the gods whoso-
ever exerts himself to the utmost to
become just, and, by practising virtue,
tries to approach, as nearly as a man
may, to the likeness of God.

Not on every man does God bestow
His good gifts.

It is man's nature to resent evil words
more than evil deeds ; for it is more
easy to submit to injury than insult.

We ought to exert ourselves in such
a way that each may feel that he
has gained the victory by his own
exertions.

(The eye of God closes not in sleep,
but is near at hand whatever work
we engage in.) Behold, he that keep-
eth Israel shall neither slumber nor
sleep — *Psalms cxxi. 4.**

(No counsellor must sleep the whole
night through.) Uneasy lies the head
that wears the crown.

(Who shirks the mill has no meal.) No
mill, no meal ; no gains without
pains.

* The Greek quotation is a fragment from an unknown poet, preserved by Stobæus.

‘Ο φίλος ἕτερος ἐγώ.—*Aristotle.*

‘Οχλος ἀσταθμητότατον πρᾶγμα τῶν
ἀπάντων καὶ ἀσυνετώτατον.

—*Demosthenes.*

‘Ο χοῖρος ἡδεταὶ κόπροις καὶ βορβόρῳ.

—*Clement of Alexandria.*

‘Οψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ
λεπτά.—*Sextus Empiricus.*

‘Οψιμαθῇ ἢ ἀμαθῇ.—*Cleobulus.*

(A friend is a second self.) *Alter ego.*

The mob is the most unreliable and senseless thing in the world.

(In dung and filth the swine revel.)

“He that is filthy will be filthy still.”

Though the mills of God grind slowly,
yet they grind exceeding small.

—*Longfellow.*

(Better learn late than never.) It is
never too late to mend.

Παθήματα μαθήματα.—*Æsop.*

Παθὼν δέ τε νήπιος ἔγνω.—*Hesiod.*

Παλαιὰ καινοῖς δακρύοις οὐ χρὴ στένειν.

—*Euripides.*

Πάλιν χρόνῳ τάρχαῖα καινὰ γίνεταί.

—*Nicostratus.*

Πᾶν γὰρ τὸ πολὺ πολέμιον τῇ φύσει.

—*Hippocrates.*

Πᾶν ὁ μέγας τέθνηκε.—*Plutarch.*

Πάντα γὰρ μίαν ἰκνεῖται δασπλήτα Χάρυβδι,
αἱ μεγάλαι ἄρεταὶ καὶ ὁ πλοῦτος.

Πάντα γυναῖκες ἴσαντι.—*Theocritus.*

Πάντα ἐν τῷ βασιλικῷ ἔνεστι.

Πάντα κινῆσαι πετρὸν.

Πάντα μὲν καθαρὰ τοῖς καθαροῖς.

—*St. Paul.*

Πάντα ὑπόληψις.

Παντὶ μέσῳ τὸ κράτος θεὸς ᾤπασεν.

—*Æschylus.*

Πᾶν τὸ σκληρὸν χαλεπῶς μαλάττεται.

—*Plutarch.*

Πάντων δὲ μάλιστ’ αἰσχύνεο σαυτόν.

(Sufferings are lessons.) Bought wit
is best, but may cost too much.

(Even a fool is taught by experience.)
The burnt child dreads the fire.

(It is useless to weep anew over old
griefs.) It is no use crying over
spilt milk.

(Old things become new in course of
time.) There is nothing new under
the sun.

All things in excess are contrary to
nature.

The great god Pan is dead.

Whate’er of virtue or of power,

Or good, or great we vainly call,

Each moment eager to devour,

One vast Charybdis yawns for all.

—*Merivale.*

Women know everything about every-
thing.

Everything is contained in the words
“like a king.” *

To leave no stone unturned.

To the pure all things are pure.

Everything is a matter of opinion.

God always favours those that take the
middle course.

(Everything once hardened is difficult
to mould.) Youths and white paper
take any impression.

Respect thyself, let that be thy first
care.†

* The reply of Porus, the Indian prince, to Alexander the Great. Alexander, during his invasion of Asia, having defeated and captured Porus, asked his prisoner how he wished to be treated. “Like a king,” replied the captive, “Πάντα ἐν τῷ βασιλικῷ ἔνεστι.” The reply appealed to Alexander so much that he restored to Porus his territory and kingly power.

† A quotation from the “Golden Verses” of Pythagoras.

Πάντων χρημάτων μέτρον ἄνθρωπος.
—*Protagoras*.

Πάνυ καλῶς.

Παραμυθίαν φέρει τὸ κοινωνοὺς εἶναι τῶν συμφορῶν.—*Dion Chrysostom*.

Πᾶς γοῦν ποιητὴς γίγνεται, κὰν ἄμους ᾗ τὸ πρῖν, οὐδ' ἂν Ἔρως ἄψηται.
—*Plato*.

Πᾶς ἐστὶ νόμος εὕρημα μὲν καὶ δῶρον θεῶν.—*Demosthenes*.

Πᾶσι θανεῖν μερόπεσσι ὀφείλεται, οὐδέ τις ἐστὶν ἄβριον εἰ ζήσει, θνητὸς ἐπιστάμενος.
—*Palladas*.

Πᾶσιν εὐφρονοῦσι συμμαχεῖ τύχη.

Πάταξον μὲν, ἄκουσον δέ.

Πατρίς γάρ ἐστι πᾶς, ἢν' ἂν τις εὖ.
—*Aristophanes*.

Παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε, φίλον τὸν εὐτυχοῦντ' ἀνευ φθόρου σέβειν.
—*Æschylus*.

Παχεῖα γαστήρ λεπτόν οὐ τίκτει νόον.

Πειθαρχία γάρ ἐστι τῆς εὐπραξίας μήτηρ γονῆς σωτήρως ᾧδ' ἔχει λόγος.
—*Æschylus*.

Πειθῶ μὲν γὰρ ὄνειαρ, ἔρις δ' ἔριν ἀντιφτεύει.—*Phocylides*.

Πείρα θὴν πάντα τελεῖται.—*Theocritus*.

Πείσας λάβε, μὴ βιασάμενος.—*Bias*.

Πένητος ἀνδρὸς οὐδὲν εὐτυχέστερον τὴν γὰρ ἐπὶ τὸ χεῖρον μεταβολὴν οὐ προσδοκᾷ.—*Diphilus*.

Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλους οὐ γὰρ τεθνᾶσιν, ἀλλὰ τὴν αὐτὴν ὁδόν, ἣν πᾶσιν ἔλθειν ἔστ' ἀναγκαίως ἔχον, προελήλυθασιν. Εἰτα χῆμεῖς ὕστερον εἰς ταὐτὸ καταγωγείου αὐτοῖς ἤσομεν, κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον.
—*Antiphanes*.

Πενία γὰρ ἐστὶν ἡ τρόπων διδάσκαλος.
—*Antiphanes*.

Man is the measure of the universe.

No, thank you.

Misfortunes are rendered less keen when others share them with us.

When Love claps him on the shoulder, even the man with no ear for poetic harmonies becomes poetical.

All laws are an invention and gift of Heaven.

Death is a debt mankind must pay, nor can any be sure that he will be alive to-morrow.

Fortune is the ally of every prudent man.*

Strike, but hear me! †

Our country is the country in which we fare the best.

Few men have the natural inclination to respect a friend when he prospers, without envying him.

(A full stomach breeds an empty mind.)
Plain living and high thinking.

Obedience is the mother of prosperity, a child that brings salvation; so says the proverb.

Persuasion is a great blessing, but strife ever breeds strife.

Trying will do anything in this world.

Win by persuasion, not by force.

None is more fortunate than the poor man; for he alone does not fear that his condition may change for the worse.

We ought to bewail with moderation the loss of friends; for they are not dead, but have gone before along the same road which we must all traverse. Hereafter we shall all come to the same abiding-place, and shall spend the future in their company.

(Poverty is the teacher of manners.)
Poverty sharpens the wits.

* An adaptation of a line of Euripides.

† The famous reply of the Athenian Themistocles to Eurybiades, the Spartan commander, when the latter was hotly resisting the proposal of the Athenians to meet the fleet of Xerxes near Salamis, 480 B.C., instead of retiring to the Isthmus of Corinth. Plutarch relates that the Spartan, enraged at the boldness of Themistocles, threatened to strike him. Herodotus gives a different account, making Adeimantus the Corinthian, not Eurybiades, the opposer of the Athenian's plans.

Πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κὰν ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρῇ· δεῖ δὲ τοὺς ἀγαθοὺς ἀνδρας ἐγχειρεῖν μὲν ἅπασιν αἰεὶ τοῖς καλοῖς, τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν δ' ὅ τι ἂν ὁ θεὸς διδῷ γενναίως.—*Demosthenes*.

Πῆμα κακὸς γείτων, ὅσσοντ' ἀγαθὸς μέγ' ὄνειαρ.—*Hesiod*.

Πίνε καὶ εὐφραίνου.—*Palladas*.

Πίνωμεν ἀβρὰ γελῶντες.—*Anacreon*.

Πίστει χρήματ' ὄλεσσα ἀπιστίῃ δ' ἐσάωσα.—*Theognis*.

Πλάνη βίον τλῆσι σωφρονέστερον.

Πλεόνων δέ τοι ἔργον ἄμεινον.—*Homer*.

Πλήρωμα νόμου ἡ ἀγάπη.—*St. Paul*.

Πλούτος ἄνευ ἀρετᾶς οὐκ ἀσινὴς πάροικος· ἂ δὲ κρᾶσις εὐδαιμονίας ἔχει τὸ ἄκρον.—*Sappho*.

Πλούτος δὲ πολλῶν ἐπικάλυμ' ἐστὶν κακῶν.—*Menander*.

Πλούτος ὁ τῆς ψυχῆς πλούτος μόνος ἐστὶν ἀληθής.—*Lucian*.

Πολιὰ χρόνου μῆνυσις, οὐ φρονησέως.—*Menander*.

Πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρὸς ἔσθ' ἐνός.—*Sophocles*.

Πολλαῖσι πληγαῖς στερεὰ δρὺς δαμάζεται.

Πολλάκι καὶ κηπωρὸς ἀνὴρ μάλα καίριον εἶπεν.

Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρός ἀπηύρα.—*Hesiod*.

Πολλάκις δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.—*Demosthenes*.

Πολλάκις ἐθαύμασα, πῶς ἑαυτὸν μὲν ἕκαστος μᾶλλον πάντων φιλεῖ, τὴν δὲ αὐτοῦ περὶ αὐτοῦ ὑπόληψιν ἐν ἐλάττονι λόγῳ τίθεται ἢ τὴν τῶν ἄλλων.—*Marcus Aurelius*.

Πολλὰ μεταξὺ πέλει κύλικος καὶ χεῖλεος ἄκρου.—*Aristotle*.

Πολλὰς ἂν εὖροις μηχανὰς· γυνή γὰρ εἶ.—*Euripides*.

Death is the end of all men's lives, even if a man is ever on his guard, and hides himself in some obscure corner. Brave men, therefore, should always boldly engage in honourable deeds, and, using hope as their shield of defence, should endure with a stout heart whatever lot God sends them.

A good neighbour is a blessing, as a bad one is a curse.

Drink and be merry.

Drink, and let the merry laugh go round.

(By trusting I lost my money, by mistrusting I saved it.)

If you trust before you try, You may repent before you die.

Travel sharpens the wits.

Many hands make labour light.

Love is the fulfilling of the law.

Wealth without virtue, is a dangerous guest :

Who holds them mingled, is supremely blest.—*Merivale*.

Wealth is a cloak that covers a multitude of sins.

A well-stored mind is the only true riches.

Grey hairs are a proof of age, but not of wisdom.

That is no real city where the power is vested in one man.

Little strokes fell great oaks.

(Often even a boor speaks to the purpose.) A fool may give a wise man counsel.

(Often a whole city suffers for the sins of one man.) One ill weed mars a whole pot of pottage. One rotten sheep ruins the whole flock.

It often seems more difficult to maintain than to gain an advantage.

It has often surprised me that, while each man loves himself more than anyone else, he sets less value on his own estimate of himself than on the opinion of others.

There's many a slip 'twixt the cup and the lip.

Many schemes you may devise, for you are a woman.

Πολλὰ τὰ δεινὰ κοῦδὲν ἀνθρώπου δεινό-
τερον πέλει.—*Sophocles.*

Πολλὰ ψεύδονται αἰοιδοί.—*Aristotle.*

Πόλλ' ἔχει σιωπὴ καλὰ.—*Menander.*

Πόλλ' οἶδ' ἀλώπηξ, ἀλλ' ἐχῖνος ἐν μέγα.

Πολλοὶ δὲ πολλοὺς ἡὔξησαν ἤδη καὶ
ιδιώτας καὶ πόλεις, ὅφ' ὧν αὐξηθέντων
τὰ μέγιστα κακὰ ἔπαθον.—*Xenophon.*

Πολλοὶ μαθηταὶ κρείττονες διδασκάλων.

Πολλοὶ στρατηγοὶ Καρίαν ἀπώλεσαν.

Πολλὸς γὰρ ἡμῖν εἰς τεθνάναι χρόνος·
ζῶμεν δ' ἀριθμῶ
παῦρα κακῶς ἔτεα.—*Simonides of Ceos.*

Πολλοὺς ὁ πόλεμος δι' ὀλίγους ἀπώλεσεν.
—*Menander.*

Πολλῶν ἡ γλῶττα προτρέχει τῆς δια-
νοίας.—*Isocrates.*

Πολλῶν ἱατρῶν εἰσοδὸς μ' ἀπώλεσεν.
—*Menander.*

Πολλῶν ὁ λιμὸς γίγνεται διδασκαλος.

Πολλῷ τοι πλέονας λιμοῦ κόρος ὤλεσεν
ἄνδρας.—*Theognis.*

Πολλῷ τὸ φρονεῖν εὐδαιμονίας πρῶτον
ὑπάρχει.—*Sophocles.*

Πομφόλυξ ὁ ἄνθρωπος.

Πονηρὰ κέρδη τὰς μὲν ἡδονὰς ἔχει
μικράς, ἔπειτα δ' ὕστερον λύπας μακράς.
—*Antiphanes.*

Πόντιων δὲ κυμάτων ἀνήριθμον γέλασμα.
—*Æschylus.*

Ποσὶ καὶ χερσίν.

Ποῦ στῶ.

Πράττε μεγάλα, μὴ ὑπισχνούμενος με-
γάλα.—*Pythagoras.*

Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης οὐκ ἂν
δικάσαις.

Προλεγόμενα.

Προμηθεὺς ἐστὶ μετὰ τὰ πράγματα.

The world is full of wonders, but
nothing is more wonderful than man.

Poets are responsible for many fictions.

Silence is often advantageous.

(The fox knows many tricks, but the
hedgehog knows one good one.) The
fox knows many tricks, but more he
that catches him.

Many men have raised individuals and
states to eminence, and afterwards
have suffered the greatest wrongs
from those they have aided.

Many scholars are wiser than those who
teach them.

(Many generals lost Caria.) Too many
cooks spoil the broth.

Long, long and dreary is the night
That waits us in the silent grave :

Few, and of rapid flight,
The years from Death we save.—
Merivale.

(War destroys many for the benefit of
the few.) *Quicquid delirant reges.*

The tongue often runs more swiftly
than the mind.

Too many doctors are my undoing.

(Hunger teaches us many lessons.)
Necessity is the mother of invention.

(Satiety kills far more than famine.)
Gluttony kills more than the sword.

Wisdom is the most important part of
happiness.

Man is a bubble.

Ill-gotten gains give a little pleasure
for the moment, but afterwards cause
lasting woe.

Ye waves
That o'er th' interminable ocean wreathe
Your crispèd smiles.—*Potter.*

(With feet and hands.) With might
and main.

(Where I may stand.) A basis to work
from ; leverage ground.

Do great actions, but make no great
promises.

(Hear both sides before you judge.)
There are two sides to every question.

Preliminary statements ; prefatory re-
marks.

He is wise after the event.

Πρὸ πάντων γὰρ δεῖ τοὺς πατέρας τῷ
μηδὲν ἀμαρτάνειν, ἀλλὰ πάντα, ἃ δεῖ,
πράττειν, ἐναργὲς ἑαυτοὺς παραδειγμα
τοῖς τέκνοις παρέχειν, ἵνα πρὸς τὸν
τούτων βίον ὥσπερ κάτοπτρον ἀποβλέ-
ποντες ἀποτρέπωνται τῶν αἰσχυρῶν
ἔργων καὶ λόγων.—*Plutarch.*

Πρὸς τῷ λαβεῖν γὰρ ὦν ὁ νοῦς τᾶλλ'
οὐχ ὄρα.—*Dirhizius.*

Πρὸς τῶν ἐχόντων τὸν νόμον τίθης.
—*Euripides.*

Πρὸ τῆς νίκης τὸ ἐγκώμιον ἄδεις.

Πρῶτον ἀγαθὸν ἀναμαρτία, δεύτερον δὲ
αἰσχύνη.—*Demades.*

Πτωχοῦ πῆρα οὐ πίμπλαται.

Πῦρ μαχαίρα μὴ σκαλεῖν.—*Pythagoras.*

Ῥᾶγες ὀμφακίζουσι μάλα.—*Æsop.*

Ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον.
—*Simonides of Ceos.*

Ῥεχθὲν δέ τε νῆπιος ἔγω.—*Homer.*

Ῥήϊδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν
ἔχουσι
ἢ μὲν κυδῆναι θνητὸν βροτὸν, ἢ δὲ κακ-
ῶσαι.—*Homer.*

Ῥῖψας λόγον τις οὐκ ἀναιρεῖται πάλιν.
—*Menander.*

Ῥοδοδάκτυλος ἡὼς.—*Homer.*

Σεισάχθεια.

Σιγᾶν τὴν ἀλήθειαν, χρυσὸν ἐστί θάπτειν.
—*Pythagoras.*

Σιγὴ ποτ' ἐστὶν αἰρετωτέρα λόγου.

Σιμνηνὴ πᾶς ὁ βίος, καὶ παίγνιον· ἢ μάθε
παίξειν,
τὴν σπουδὴν μεταθεῖς, ἢ φέρε τὰς δόνας.
—*Palladas.*

Σκιωμαχία.

It is the chief duty of parents to set a
bright example to their children by
eschewing wrongdoing, and doing
what is right. For then, their child-
ren, looking at the life of their parents
as into a mirror, will themselves shun
evil both in word and deed.

The man whose mind is fixed on gain
has eyes for nothing else.

You are making the law in the interests
of the rich.

(You are singing the triumph-song
before the victory.) Don't halloo until
you are out of the wood.

Innocence is the first virtue, modesty
the second.

A beggar's purse is bottomless.

(Don't poke the fire with a sword.) Let
an angry man be.

The grapes are sour.

The gods easily beguile the minds of
men.

(Even a fool learns by experience.) The
burnt child dreads the fire. Experi-
ence is the mistress of fools.

An easy task it is for gods that rule the
wide heaven, either to exalt or humble
a mortal man.

A word once uttered can never be re-
called.

Rosy-fingered morn.

The shaking off of burdens.*

He buries gold who hides the truth.

(Silence is sometimes better than
talking.) Speech is silvern, silence is
golden.

Our life's a stage, a comedy; either
learn to play and take it lightly, or
bear its troubles patiently.

(Fighting with shadows.) Making
mountains out of mole-hills.

* A famous decree of Solon, the Athenian lawgiver, was so called. He relieved the hope-
less condition of the poorer Athenian citizens by enacting that no one might recover money lent
on the security of the person of the borrower. Inability to pay such loans had reduced many
of the Athenians to a condition of serfdom.

Σολοικισμός.

Σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις
εἴη φρονούσα πλεῖον ἢ γυναικα χρῆν.

—*Euripides*.

Σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται,
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν

τῷδ' ἔμμεν ὅτ' φρένας

θεὸς ἄγει πρὸς ἅταν.—*Sophocles*.

Σοφοῖς ἐστὶ πρὸς σοφοὺς ἐπιτήδεια.

Σοφοῖς ὁμιλῶν καὐτὸς ἐκβήσῃ σοφός.

—*Menander*.

Σπάρτην ἔλαχες ταύτην κόσμει.

Σπεῦδε βραδέως.

Στέντορι εἰσαμένη μεγαλήτορι χαλκεο-
φώνῃ,

ὅς τὸσον αὐδήσαςχ' ὅσον ἄλλοι πεντή-
κοντα.—*Homer*.

Στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.
—*Sophocles*.

Στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ
τέτλαθι δῆ, κραδίη· καὶ κύντερον ἄλλο
ποτ' ἔτλης.—*Homer*.

Στιγμὴ χρόνου πᾶς ὁ βίος ἔστι. Ζῆν καὶ
οὐ παραζῆν προσήκει.—*Plutarch*.

Στρεπταὶ μὲν τε φρένες ἐσθλῶν.

—*Homer*.

Στυλοὶ γὰρ οἰκῶν εἰσὶ παῖδες ἄρσενες.

—*Euripides*.

Σύγγονον
βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.

—*Æschylus*.

Σῦκα φίλ' ὀρνίθεσσι φυτεύειν δ' οὐκ
ἐθέλουσι.

Συκίνη μάχαιρα.

Συνειδὸς ἀγαθοῦ φιλεῖ παρρησιάζεσθαι.

—*Pausanias*.

Συνελόντι δὲ εἰπεῖν, πάντα τὰ μὲν τοῦ
σώματος ποταμός· τὰ δὲ τῆς ψυχῆς
ὄνειρος καὶ τύφος· ὁ δὲ βίος, πόλεμος
καὶ ξένου ἐπιδημία· ἡ ὑστεροφημία δὲ,
λήθη.—*Marcus Aurelius*.

(A solecism.) Bad grammar ; incorrect diction.*

I hate a clever woman ; may there be in my house no woman who knows more than a woman ought to know.

For with wisdom hath someone given forth the famous saying, that evil seems good, soon or late, to him whose mind the god draws to mischief.

There exists a tie of kindred between all wise people.

By associating with wise people you will become wise yourself.

You have obtained Sparta ; be a credit to it.

Hasten slowly.†

In form of Stentor of the brazen voice, Whose shout was as the shout of fifty men.—*Lord Derby*.‡

No man loves the bearer of ill tidings.

Smiting his breast he spake aloud, "Patience, stout heart, thou hast endured even worse ills than this."

The whole of life is but a moment of time. It is our duty, therefore, to use, not to misuse it.

The noblest minds readily hearken to persuasion.

Male children are the pillars of a house.

'Tis still the way of men to spurn the fallen.

(Birds love figs, but they will not plant them.) No mill, no meal ; no gains without pains.

(A sword of fig wood.) A feeble, unconvincing argument.

A good conscience is wont to speak out openly and fearlessly.

In a word, all the attributes of the body are as a river, all of the mind as a dream and a vapour ; life is a war, and a sojourn in a strange land, and fame after death is mere oblivion.

* This word is said to have originated from the people of Soli, a Cilician colony of Athens, whose dialect was a very corrupt form of Attic.

† More familiar in the Latin form, *Festina lente*. A favourite motto of Augustus Cæsar.

‡ Hence the expression, "a stentorian voice."

Συνετῶν ἐστὶν ἀνδρῶν
πρὶν γενέσθαι τὰ δυσχερῆ,
προνοῆσαι ὅπως μὴ γένηται.
ἀνδρείων δὲ, γενόμενα εὖ θέσθαι.

—*Pittacus.*

Συντριβὴ προηγείται ὕβρις.

Συστολή.

Σχολῇ που, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὅ γε τοιοῦτος ἂν ποτε ἔλοι πόλιν.

—*Plato.*

Τὰ γὰρ ἄθλα τοῦ πολέμου τοῖς ἀγαθοῖς
ἀνδράσιν ἐστὶν ἐλευθερία καὶ ἀρετή.

—*Lycurgus.*

Τὰ δάνεια δούλους τοὺς ἐλευθέρους ποιεῖ.

—*Menander.*

Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

—*Sophocles.*

Τὰ ἐλάχιστα ληπτέον τῶν κακῶν.

—*Aristotle.*

Ταῖς ἀτυχίαις μή ποτ' ἐπὶ χaire τῶν πέλας,

—*Menander.*

Τὰ καλὰ δύσκολα.

Τὰ μὲν

δίκαι' ἐπαινεῖ, τοῦ δὲ κερδαίνειν ἔχου.

—*Sophocles.*

Τὰ νεῦρα τῶν πραγμάτων.

—*Demosthenes.*

Τὰ πεπραγμέν' αὐτὰ βοᾷ. —*Demosthenes.*

Τὰ πολλὰ τοῦ πολέμου, γνώμη καὶ χρημάτων περιουσία κρατοῦνται.

—*Thucydides.*

Τὰς γὰρ ἐκ

Θεῶν ἀνάγκας, θνητὸν ὄντα δεῖ φέρειν.

—*Euripides.*

Τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγειν.

Ταχὺς γὰρ Αἰδὴς ῥᾶστος ἀνδρὶ δυστυχεῖ.

—*Euripides.*

Τεθνάμεναι γὰρ καλὸν ἐνὶ προμάχοισι πεσόντα

ἀνδρ' ἀγαθὸν περὶ ἧ πατρίδι μαρνάμενον.

—*Tyrtæus.*

Τέλος ὁρᾶν μακροῦ βίου.

Τέτταρας δακτύλους θανάτου οἱ πλέυντες ἀπέχουσιν. —*Anacharsis.*

Τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

—*Æschylus.*

Τῇ γνώμῃ ὑπηρετεῖν ἐπιστέον τὸ σῶμα.

—*Xenophon.*

The wise with prudent thought provide
Against misfortune's coming tide.
The valiant, when the surge beats high,
Undaunted brave its tyranny.

—*Merivale.*

Pride goeth before a fall.

(A contraction.) A spasm of the heart.

It will be a long time, as the proverb says, before such a man takes a town by storm.

To brave men the prizes that war offers
are liberty and fame.

Debt makes slaves of free men.

Gains dishonourably acquired cause
sorrow.

When we must choose between evils,
we ought to choose the least.

Never exult over your neighbour's misfortunes.

(Beautiful things harass.) No rose
without a thorn.

Praise just dealing, but let the making
of money be your chief care.

(The sinews of affairs.) The sinews of
war.

The facts speak for themselves.

Success in war depends chiefly on
prudent counsel and abundance of
money.

A mortal man must needs endure the
ills that Heaven sends.

(To call figs figs, and a tub a tub.) To
call a spade a spade.

For him whose life is misery a speedy
death is best.

It is a noble thing for a brave man to
die facing the foe, when he is fighting
for his own dear native land.

To see the end of a long life.

Sailors have only four inches between
them and death.

Art is far weaker than necessity.

The body ought to be trained to obey
the mind.

Τὴν δὲ μάλιστα γαμεῖν, ἥτις σέθεν ἔγγυθι
ναίει. — *Hesiod.*

Τὴν παρούσαν ἀμελγε, τὴν φεύγοντα
διώκεις ; — *Theocritus.*

Τὴν πλατείαν σοι μόνῳ ταύτην πεποίηκεν
ὁ βασιλεὺς ; — *Philemon.*

Τῆς λανθανούσης μουσικῆς οὐδεὶς λόγος.

Τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν
σαφῶς ἐπίστασ', οὐκ ἔν ἀλλάξαιμ' ἐγώ.
— *Æschylus.*

Τι γὰρ ἂν μείζον τοῦδ' ἐπὶ θνατοῖς
πάθος ἐξέυροις,
ἢ τέκνα θανόντ' ἐσίδεσθαι. — *Euripides.*

Τὶ δὲ καὶ ἐστὶν ὅλως τὸ ἀειμνηστον ;
ῥλον κενόν. — *Marcus Aurelius.*

Τίθεται δὲ γε τοὺς νόμους ἐκάστη ἡ ἀρχὴ
πρὸς τὸ αὐτῇ ξυμφέρον, δημοκρία μὲν
δημοκρατικούς, τυραννὶς δὲ τυραννι-
κοὺς. — *Plato.*

Τίττει τὸ κόρος ὕβριν. — *Theognis.*

Τί σε δεῖ λίθον μυρίζειν ;

Τίς οὖν ἄρξει τοῦ ἄρχοντος. — *Plutarch.*

Τί τυφλῷ καὶ κατόπτρῳ.

Τὸ αἰσχρόν.

Τὸ γὰρ δολῶσαι πρὸς γυναῖκας ἦν σαφῶς.
— *Æschylus.*

Τὸ γὰρ
περισσὰ πράσσειν οὐκ ἔχει νῦν οὐδένα.
— *Sophocles.*

Τὸ γὰρ φοβεῖσθαι τὸν θάνατον λῆρος
πολὺς.
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.
— *Aristophanes.*

Τὸ γὰρ ψευδὲς ὄνειδος οὐ περαιτέρω τῆς
ἀκοῆς ἀφικνεῖται. — *Æschines.*

(When you take a wife, choose a neigh-
bour rather than one who lives far
away.) Know the character of the
woman you are about to marry.

(Milk the cow that is nigh you ; why
pursue the one that runs away ?) A
bird in the hand is worth two in the
bush.

(Did the king make the street for you
alone ?) You walk as if the street
belonged to you.

(No praise is given to music that is not
heard.) You must cry your own
wares if you wish others to praise
them.

Be well assured I would not exchange
my misery for your servitude.*

What greater woe canst thou find
among mortals than when parents see
their children dead ?

But what is eternal fame ? Nothing but
vanity.

Every form of government passes laws
to give advantage to those who
govern. A popular government
makes laws to benefit the people ; a
despotic government legislates in the
interests of despotism.

Satiety breeds insolence.

(Why should you anoint a stone ?)
Why waste your labour ?

(Who will rule the ruler ?) *Quis cus-
todiet ipsos custodes ?*

(What use is a mirror to a blind man ?)
All colours are the same to a blind
man.

The dishonourable ; baseness.

To use deceit was surely the woman's
part.

To be over-busy is a witless task.

Great folly is it to be afraid of death,
since all of us alike must pay that
debt.

When a man is accused falsely, the
reproach does not go farther than his
ears.

* The words of Prometheus, whose service to mankind had caused Zeus to punish him, to
Hermes (Mercury), the messenger of the gods.

Τό γε λοιδορῆσαι θεοῖς, ἐχθρὰ σοφία.

—*Pindar.*

Τὸ δὲ ναυτικὸν τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον ἄλλο γίγνεσθαι.

—*Thucydides.*

Τὸ δὲ παθεῖν εὖ, πρῶτον ἄθλων·

εὖ δ' ἀκούειν, δευτέρᾳ μοί·

β· ἀμφοτέροισι δ' ἀνὴρ

ὅς ἂν ἐγκύρῃσιν καὶ ἔλῃ,

στέφανον ὕψιστον δέδεκται.—*Pindar.*

Τὸ δ' εὖ νικάτω.—*Æschylus.*

Τὸ δ' εὖ τυχεῖν.

τοδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον.

—*Æschylus.*

Τὸ δὲ φυᾷ, κράτιστον ἅπαν,

πολλοὶ δὲ διδασκαίῃς

ἀνθρώπων ἀρεταῖς κλέος

ῥυγισαν ἐλέσθαι.—*Pindar.*

Τὸ ἐν τῇ καρδίᾳ τοῦ νήφοντος ἐπὶ τῆς γλώττης ἐστὶ τοῦ μεθύοντος.

—*Plutarch.*

Τὸ ζῆν ἐστὶν ὥσπερ οἱ κύβοι·

οὐ ταῦτ' αἰεὶ πίπτουσιν, οὐδὲ τῷ βίῳ

ταῦτόν διαμένει σχῆμα, μεταβολὰς δ' ἔχει.—*Alexis.*

Τοῖς ἄφροσιν, ὥσπερ τοῖς παιδίοις, μικρὰ πρόφασις εἰς τὸ κλαίειν ἱκανή.

—*Socrates.*

Τοῖς βασιλεῦσι δεῖ ὡς ἥκιστα ἢ ὡς ἥδιστα ὁμιλεῖν.—*Æsop.*

Τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.

—*Æschylus.*

Τοῖσιν εὖ φρονοῦσι συμμαχεῖ τύχη.

Τοῖς μικκοῖς μίκκα διδοῦσι θεοί.

—*Callimachus.*

Τοῖς πᾶσι κοινόν ἐστὶ τοῦ ξημαρτάνειν·

ἐπεὶ δ' ἀϊάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ

ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν

πεσὼν ἀκείται μηδ' ἀκίνητος πέλει.

—*Sophocles.*

Τοῖς σίτου ἀποροῦσι σπουδάζονται οἱ ὄροβοι.

Τοῖς τοι δίκαιοις χῶ βραχὺς νικᾷ μέγαν.

—*Sophocles.*

To revile the gods is a sorry kind of cleverness.

Skill in naval affairs, as in other crafts, is the result of scientific training. It is impossible to acquire this skill unless the matter be treated as of the first importance, and all other pursuits are considered to be secondary to it.

Prosperity is the best prize a man can gain, and reputation is the next best lot; but the man who wins and enjoys both these boons, has received the highest crown of all.

May the right prevail.

Success is counted a god by men, and they honour it far more.

Natural ability is by far the best, but many men have succeeded in winning high renown by skill that is the fruit of teaching.

(What is in the heart of the sober man is on the lips of the drunkard.) Drunkenness reveals what soberness conceals. When the wine is in the wit is out.

Life is like the dice that, falling, still show a different face. So life, though it remains the same, is always presenting different aspects.

Fools, like children, want but small excuse to make them weep.

A man should either not converse with kings, or, if he does, say nothing except what pleases them.

Gold is useless to the dead.

Fortune is ever the ally of the prudent.

To little men the gods send little things.

All men are liable to err; but prudent and happy is that man who, when he has erred, seeks a remedy for the evil into which he has fallen, and does not persist in his mistake.

(Chick-peas are welcomed by those who lack corn.) To the hungry every bitter thing is sweet.

(In a righteous cause the weak overcomes the strong.) Thrice is he armed who has his quarrel just.

—*Shakespeare.*

Τὸ κακόν.

Τὸ καλόν.

Τὸ κηδεῦσαι καθ' ἑαυτὸν
ἀριστεύει μακρῷ.—*Æschylus*.

Τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ
πέπονθα.—*Homer*.

Τὸ μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ.
—*Callimachus*.

Τὸ μὲν ἀληθὲς πικρόν ἐστι καὶ ἀηδὲς τοῖς
ἀνοήτοις· τὸ δὲ ψεῦδος γλυκὺ καὶ
προσηνές.—*Dion Chrysostom*.

Τὸ μὲν τελευτῆσαι, πάντων ἡ πεπωμένη
κατέκρινε, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον
τοῖς σπουδαίοις.—*Isocrates*.

Τὸ μὴ πιστεῦναι τοῖς πονηροῖς σωφρονέ-
στερον τοῦ προπιστεύσαντας κατηγορεῖν.
—*Dionysius of Halicarnassus*.

Τὸ μήτ' ἀλγεῖν κατὰ σῶμα μήτε τεράτ-
τεσθαι κατὰ ψυχὴν.—*Epictetus*.

Τὸν γὰρ κάκιστον πλοῦτος εἰς πρῶτους
ἔγει.—*Euripides*.

Τὸν δὲ ἀποιχόμενον μνήμη τιμᾶτε, μὴ
δάκρυσιν.—*Dion Chrysostom*.

Τὸν δῆμον αἰεὶ προσποιῶ,
ὕπογλυκαίνων ῥηματίοις μαγειρικοῖς·
τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,
φωνὴ μιὰρὰ, γέγονας κακός, ἀγοραῖος εἰ.
—*Aristophanes*.

Τὸ νικᾶν αὐτὸν αὐτὸν πασῶν νικῶν πρώτη
τε καὶ ἀρίστη, τὸ δὲ ἡττᾶσθαι αὐτὸν
ὑφ' ἑαυτοῦ πάντων αἰσχιστόν τε ἅμα
καὶ κάκιστον.—*Plato*.

Τὸν Κολοφῶνα ἐπέθηκεν.

Τὸν ξύοντα ἀντιξέειν.

Τὸν οἶκοι θησαυρὸν διαβάλλειν.

Evil ; baseness.

(The beautiful.) Ideal beauty, either
physical or moral.

To marry in one's own station is by far
the wisest way.

Stout of heart am I, since many are the
evils I have undergone.

A great book is like to a great mis-
fortune.

Foolish men find the truth bitter and
unpleasant, while they think false-
hood is sweet and palatable.

To die is the destined lot of all, but to
die nobly is the peculiar privilege of
the good.

It is wiser not to trust knaves than,
having trusted them, to revile them.

(Neither to suffer in body nor to be
troubled in mind.) The ideal of
happiness.

(Riches raise the worst knave to the
highest rank.) Poverty is the only
crime.

Honour the dead by keeping their
memory green, and not by weeping
over their end.

Always curry favour with the people by
saying sweet, palatable things to
them ; as to the other qualities neces-
sary for a demagogue, you possess
them ; I mean you have a vilely rau-
cous voice, your character is bad, and
you are a lounging and a chatterbox.*

To conquer oneself is the best and
noblest victory ; to be vanquished by
one's own nature is the worst and
most ignoble defeat.

(He has put the Colophon to it.) He
has settled the matter ; it needs no
further argument.†

(Scratch him who scratches thee.) One
good turn deserves another.

(To speak ill of one's own home.)
That bird is not honest which defiles
its own nest.

* Advice to a would-be demagogue. Aristophanes never wearied of attacking the political
adventurers of his day.

† The origin of this proverbial expression is not certain. Colophon was one of the twelve
Ionian cities of Asia Minor which had formed a federation. It is supposed that Colophon had
a casting vote in the deliberations of this league. Another theory is that the famous cavalry
of Colophon were so invincible that their appearance in battle gave the victory to the side on
which they fought. Colophon was one of the cities that claimed to be the birthplace of Homer.

Τὸν τε γὰρ μέλλοντα καλῶς ἄρχειν,
ἀρχομένην φασὶ δεῖν πρῶτον.

—*Aristotle.*

Τὸν τελευτηκότα μὴ κακολόγει, ἀλλὰ
μακάριζε.

Τὸν φίλον κακῶς μὴ λέγε, μηδ' εὖ τὸν
ἐχθρόν.—*Pittacus.*

Τὸ ξυγγενές τοι δεινὸν ἢ θ' ὁμιλία.

—*Æschylus.*

Τὸ ὅλον.

Τὸ πρέπον.

Τὸ σπάνιον τίμιον.—*Socrates.*

Τότε γὰρ χρή, κἄν ἀδελον ἦ τὸ μέλλον,
αἰρεῖσθαι κινδυνεύειν, ὅταν τὸ τὴν
ἡσυχίαν ἄγειν φανερώς χεῖρον ἦ.

—*Aristides the Rhetorician.*

Τοῦ ἀριστεύειν ἔνεκα.

Τοῦ βίου καθάπερ ἀγάλματος πάντα τὰ
μέρη καλὰ εἶναι δεῖ.—*Socrates.*

Τοῦ γὰρ καὶ γένος ἐσμέν.

Τοῦ ζῆν γὰρ οὐδεὶς ὥς ὁ γηράσκων ἐρᾷ.

—*Sophocles.*

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων
ῥέειν αὐδῇ.—*Homer.*

Τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμενούς.

—*Sophocles.*

Τοῦτ' ἔσθ', ὃ θνητῶν εὖ πόλεις οἰκουμένας
δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι,
οὐ γάρ τι τοῖσιν ὥσθι τερπνὰ δεῖ λέγειν,
ἀλλ' ἐξ ὅτου τις εὐκλεὴς γενήσεται.

—*Euripides.*

Τοῦτο γὰρ πρὸς τὰ ἄλλα ζῶα τοῖς ἀνθρώποις
ἴδιον τὸ μόνον ἀγαθοῦ καὶ κακοῦ
καὶ δικαίου καὶ ἀδίκου, καὶ τῶν ἄλλων
αἰσθησιν ἔχειν.—*Aristotle.*

Τοῦτο κἂν παῖς γνοίῃ.

Τοῦτό τοι τὰνδρεῖον, ἢ προμηθία.

—*Euripides.*

Τούτῳ νίκα.

Τρόπος δίκαιος κτῆμα τιμιώτατον.

—*Antiphanes.*

Τροφὰς δ' αἱ παιδευόμεναι

μέγα φέρουσιν εἰς ἀρετάν.—*Euripides.*

It is a common saying that he who
would govern must learn to obey.

Do not revile the dead, but call them
blessed.*

Do not revile a friend, nor eulogise an
enemy.

The tie of kinship and of long acquaint-
ance is wondrous strong.

The whole; the universe.

(The right.) Rectitude; honesty.

What is rare is always valued.

As soon as it is obvious that it is dis-
honourable for us to maintain peace,
we ought to choose the risk of war,
even if the result is doubtful.

(In order to excel.) The motto of Lord
Henniker.

A man's life, like a statue, ought to be
beautiful in all its parts.

For we are also his offspring.†

None are so much enamoured of life as
those who are growing old.

And from his tongue flowed words
sweeter than honey.

Methinks the dead know nought of
sorrow.

Flattering speeches destroy the cities
and families of mankind. We ought
not to say such things as are merely
pleasing to the ears, but what will
make a man live more nobly.

This is the quality peculiar to man,
wherein he differs from other animals,
that he alone is endowed with per-
ception to distinguish right from
wrong, justice from injustice.

(Even a child would know this.) Every
schoolboy knows this.

(The truest courage is discretion.) Dis-
cretion is the better part of valour.

In this sign conquer.‡

A righteous disposition is the most
precious possession.

A careful education contributes much
to the making of a virtuous life.

* A saying attributed to Chilo, one of the Seven Sages of Greece.

† St. Paul quotes these words in his speech to the Athenians (Acts xvii.) as from "certain of your poets." The words are found in a poem of Aratus, who wrote at the beginning of the third century B.C. He lived at Soli, in Cilicia, so that it was specially appropriate for Paul of Tarsus to quote from his works.

‡ See note in Latin section on *In hoc signo.*

Τρόχος ἄρματος γὰρ οἷα
βίотος τρέχει κυλισθεῖς.—*Anacreon.*
Τύραννος τυράνῳ συγκατεργάζεται.
—*Herodotus.*

Τῷ δ' ἀφανεῖ πᾶς ἔπεται δόλος.

Τῷ θεῷ δόξα.

Τῶν ἁλῶν συγκατεδηδοκέναι μέδιμνον.

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς.
—*Menander.*

Τῶν ἡδέων τὰ σπανιώτατα γιγνόμενα
μάλιστα τέρπει.—*Epicteus.*

Τῶν πόνων πωλοῦσιν ἡμῖν τὰ γαθὰ οἱ θεοί.
—*Epicarmus.*

Τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος
εἶναι·

μὴ οἱ μῦθον ἅπαντα πιφασκέμεν, ὅν κ'
εὖ εἰδῆς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμ-
μένον εἶναι.—*Homer.*

Τῶν ὥτων ἔχω τὸν λύκον, οὗτ' ἔχειν, οὗτ'
ἀφεῖναι δύναμαι.

Ἵγυιαινεν μὲν ἄριστον ἀνδρὶ θνατῷ·
δεύτερον δὲ, φῦαν καλὸν γενέσθαι·
τὸ τρίτον δὲ πλουτεῖν ἀδόλως·
καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.
—*Simonides of Ceos.*

Ἵγυια.

Ἵγυια, πρεσβίστα μακάρων.—*Ariphron.*

Ἵδραν τέμνεις.

Ἵπεροχῆς γὰρ ἐπιθυμεῖ ἡ νεότης.
—*Aristotle.*

Ἵπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμιον.
—*Menander.*

Ἵπν' ὀδυνὰς ἀδαῆς, Ἵπνε δ' ἀλγέων,
εὐαῆς ἡμῖν ἔλθοις,
εὐαίων εὐαίων, ὦναξ.—*Sophocles.*

Ἵπνος δὲ πάσης ἐστὶν ὑγία νόσου.
—*Menander.*

Ἵπνος τὰ μικρὰ τοῦ θανάτου μυστήρια.
—*Mnesimachus.*

Life is like a chariot-wheel that ever
rolls along.

(One despot aids another.) A fellow
feeling makes us wondrous kind.

(A snare ever lurks in the dark.) To
be forewarned is to be forearmed.

Glory to God.

(To have eaten a bushel of salt together.)
To be old friends.

All desire to be the relations of pros-
perous folk.

The pleasures that come most rarely
delight us most.

It is by our work that we purchase all
good things from the gods.

Never tell your wife all you know, how-
ever much you may love her; but
tell her a part, and a part conceal
from her.

(I have a wolf by the ears, I can neither
hold him nor let go.) I have caught
a Tartar.

The first of mortal joys is health ;
Next beauty ; and the third is wealth.
The fourth, all youth's delights to prove
With those we love.—*Merivale.*

(Hygeia.) The goddess of health.

Health, the greatest of all we count as
blessings.

(You are wounding a Hydra.) You are
making bad worse.*

Youth always longs for pre-eminence.

(Do not utter your own praises.) Self-
praise is no recommendation.

Sleep, stranger to anguish, painless
sleep, come, at our prayer, with
gentle breath, come with benison, O
King.—*Jebb.*

(Sleep is a healing balm for every ill.)
Tired Nature's sweet restorer, balmy
sleep!—*Young.*

Sleep the lesser mysteries of death.

* One of the labours of Hercules was to slay the Hydra, the many-headed water-snake. As
fast as the hero cut off one of the heads of the monster, two heads grew in its place.

Ἵπὸ παντὶ λίθῳ σκόρπιος εὕδει.

(Beneath every stone a scorpion sleeps.)
A hidden danger threatens us.*

Ἵπόπτερος δ' ὁ πλοῦτος.—*Sophocles.*

Wealth has wings.

Ἵς ποτ' Ἀθηναίαν ἔριν ἤρισε.

(A sow once strove to rival Athene.)
Fools rush in where angels fear to tread.

—*Theocritus.*

Ἵστερον πρότερον.

(The last put first.) Putting the cart before the horse.

Φάγωμεν καὶ πίνωμεν· αὔριον γὰρ ἀπο-
θήσκομεν.

Let us eat and drink, for to-morrow we die.

Φαίδρυνον σεαυτὸν ἀπλότῃτι καὶ αἰδοὶ καὶ
τῇ πρὸς τὸ ἀνὰ μέσον ἀρετῆς καὶ
κακίας, ἀδιαφορίᾳ· φίλησον τὸ ἀνθρώ-
πινον γένος· ἀκολούθησον θεῷ.

Cultivate simple tastes, a modest de-
meanour, and contempt of any com-
promise between virtue and vice ;
love your fellow creatures, and obey
the commands of God.

—*Marcus Aurelius.*

Φάρμακον νηπενθές.

(A drug that kills sorrow.) The ne-
penthe of the gods. The anodyne
of the heart.

Φαῦλος γὰρ κριτῆς καλοῦ πράγματος
ὄχλος.—*Demophilus.*

The mob is a bad judge of real merit.

Φαύλου ἀνδρὸς, καθάπερ κυνὸς κακοῦ,
μᾶλλον δεῖ τὴν σιγὴν ἢ τὴν φωνὴν
εὐλαβεῖσθαι.—*Demophilus.*

The silence of a treacherous man, like
that of a dog, is more to be feared
than his words.

Φεῖδεο τῶν κτεάνων.—*Lucian.*

Be a thrifty steward of thy goods.

Φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως
τὰ τε ἀπὸ τῶν πολέμιων ἀνδρείως.

The sufferings that fate inflicts on us
should be borne with patience, what
enemies inflict, with manly courage.

—*Thucydides.*

Φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ.—*Sophocles.*

Alas! how quickly is reputation of the
dead forgotten by mankind.

Φήμη γε μέντοι δημόθρους μέγα σθένει.

Strong is the power of the people's
voice.

—*Æschylus.*

Φήμη δ' οὐτις πάμπαν ἀπόλλυται, ἥντινα
πολλοὶ

No rumour, which folk have once spread,
ever dies ; but it becomes, as it were,
one of the immortal gods.

λαοὶ φημίζουσι, θεὸς νύ τις ἐστὶ καὶ αὐτή.
—*Hesiod.*

Φημὶ πολυχρονίην μελέτην ἔμμεναι, φιλεῖ
καὶ δὴ

Long exercise, my friend, inures the
mind ;

ταύτην ἀνθρώποισι τελευτῶσαν φύσιν
εἶναι.—*Hesiod.*

And what we once disliked we pleasing
find.

Φησὶν σιωπῶν.—*Euripides.*

His silence gives consent.

Φθειρουσιν ἥθη χρήσθ' ὀμιλίας κακὰς.

Evil communications corrupt good
manners.

—*Menander.*

Φθονέεσθαι κρέσσον ἐστὶν ἢ οἰκτείρεσθαι.

It is better to be envied than pitied.

—*Herodotus.*

Φθονεραὶ θνατῶν φρένας ἀμφικρέμανται
ἐλπίδες.—*Pindar.*

Envious hopes still hover round the
minds of men.

* Aristophanes puts a humorous variation of this proverb in the mouth of the chorus of his play, the *Thesmophoriazuzæ* : " Beneath every stone we must look lest there be lurking there—an orator."

Φιλαργυρία μὲν νόσημα μικροποιὸν, φιλη-
δονία δ' ἀγεννέστατον.—*Longinus.*

Φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα
κολούειν.—*Herodotus.*

Φιλεῖ δ' ἑαυτοῦ μᾶλλον οὐδεὶς οὐδένα.

Φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός.
—*Æschylus.*

Φίλον ὕπνου θέλγητρον.—*Euripides.*

Φιλοσοφία ὕρεξις τῆς θείας σοφίας.
—*Plato.*

Φιλόφιλον δεῖ εἶναι τὸν ἀγαθὸν ἄνδρα καὶ
φιλόπατριν.—*Polybius.*

Φιλῶ τέκν', ἀλλὰ πατρίδ' ἐμὴν μᾶλλον
φιλῶ.—*Plutarch.*

Φρέατα ἀντλούμενα βελτίω γίνεταί.

Φύεται μὲν ἐκ τῶν τυχόντων πολλάκις τὰ
μέγιστα τῶν πραγμάτων.—*Polybius.*

Φύσει σοφὸς μὲν οὐδεὶς.—*Aristotle.*

Χαῖρε.

Χαίρων πορεύου.

Χαλεπὰ τὰ καλὰ ἐστὶν ὅπρ' ἔχει μαθεῖν.

Χαλεπὸν μὲν ἐστὶν πρὸς γαστέρα λέγειν
ὅσα οὐκ ἔχουσιν.—*Plutarch.*

Χαλεπὸν τὸ μὴ φιλήσαι·
χαλεπὸν δὲ καὶ φιλήσαι·
χαλεπώτερον δὲ πάντων
ἀποτυγχάνειν φιλοῦντα.—*Anacreon.*
Χάος.

Χάρις ἀμεταμέλητος.—*Theophrastus.*

Χάρις χάριν γὰρ ἐστὶν ἢ τίκτους' αἰέ.
—*Sophocles.*

Χαρίτων μία.

Χάρων.

The love of money is a disease that makes us petty in all our actions, and the love of pleasure utterly degrades us.

(God is wont to humble overweening pride.) "He hath put down the mighty from their seat, and hath exalted the humble and meek."

(No one loves another more than him-
self.) Charity begins at home.

God loves to aid a man in sore distress.

The blessed, healing spell of sleep.

Philosophy is a striving after heavenly wisdom.

The good man should love his friends and love his country.

I love my children, but I love my country more.

Drawn wells have sweetest water.

The most important events are often the results of accidents.

None are wise by natural instinct.

Happiness to you! Welcome! Fare-
well!

Go in peace; may luck attend you.

Whatever is good to know is difficult to learn.*

(It is difficult to argue with the belly, as it has no ears.) Hunger listens to no reason.

Grievous is it not to love, and grievous, too, to love; but far more grievous is it to love and love in vain.

(Chaos.) The first state of the universe; void; infinite space.

(Kindness knows no repentance.) No one repents of a good action.

(Kindness is ever the mother of kindness.) One good turn deserves another.

(One of the Graces.) A pretty, charming she.

(Charon.) The ferryman who conducted the dead in his boat across the Styx.

* An old proverb quoted by Socrates in Plato's dialogue "Cratylus" to show that there is no smooth and easy road to knowledge, as the Athenian sophists declared.

Χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον.

(Hand washes hand, and finger finger.)
All men live by another's aid.

Χειρῶν νόμος.

The law of might.

Χελιδὼν ἔαρ οὐ ποιεῖ.—*Aristotle*

One swallow does not make a spring.

Χρεία διδάσκει, καὶ βραδύς τις ᾗ, σοφόν.
—*Euripides*.

(Necessity teaches wisdom even to the stupid man.) Necessity is the mother of invention.

Χρειῶ πάντ' ἐδίδαξε, τί δ' οὐ χρειῶ κεν ἀνέυροι;

Need all things taught; what cannot need invent?

Χρειῶν τέλος ὄρᾶν.—*Solon*.

(We must look to the end.) The end approves the work; *respice finem*.

Χρῇ γὰρ οὐ μόνον ἑαυτὸν εἰδέναι θνητὸν ὄντα τὴν φύσιν, ἀλλὰ καὶ ὅτι θνητῷ σύγκληρός ἐστι βίῃ.—*Plutarch*.

A man ought to think not only that his own nature is mortal, but also that he shares the common lot of the human race.

Χρῇ καὶ ἐν τοῖς ἡθεσιν ὥσπερ καὶ ἐν τῇ τῶν πραγμάτων συστάσει ἀεὶ ζητεῖν ἢ τὸ ἀναγκαῖον, ἢ τὸ εἰκός.—*Aristotle*.

(Both in the treatment of character and in the composition of the narrative we must always observe what the necessity of the case requires, or what probability demands.) A writer should not put too much strain on the credulity of the reader.

Χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.—*Hesiod*.

Money is life to wretched mortals.

Χρήματα, χρήματ' ἀνὴρ, πενιχρὸς δ' οὐδεὶς πέλετ' ἐσλός.—*Alcæus*.

Money, money makes a man, no poor man is ever reckoned noble.

Χρήματ' ἔχων οὐδεὶς ἔρχεται εἰς Ἀἶδω, οὐδ' ἂν ἄποινα διδύς θάνατον φύγοι οὐδὲ βαρεῖα νούσους οὐδὲ κακὸν γῆρας ἐπερχόμενον.

No man can take his wealth with him to the grave, nor can he escape death by paying a ransom, nor does his hoard of money ward off disease and the approach of age.

—*Theocritus*.

Χρῇ μὲν σφώτερόν γε θεὰ ἔπος εἰρύσασθαι, καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἔμεινον.

I needs must yield to your goddess' commands,

ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.—*Homer*.

Indignant though I be—for so 'tis best; Who hears the gods, of them his prayers are heard.—*Lord Derby*.

Χρῇ σιγᾶν ἢ κρείσσονα σιγῆς λέγειν.

Either be silent, or speak words that are better than silence.

—*Pythagoras*.

Χρῆσις ἀρετῆς ἐν βίῃ τελείφ.

The exercise of virtue in a complete and perfect life.*

—*Diogenes Laertius*.

Χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.

Advancing time sifts and cleanses all alike.

—*Æschylus*.

Χρόνος ὀξὺς ὁδόντας

The gnawing teeth of Time soon devour all things, even the strongest.

πάντα καταψήχει καὶ βιαιότατα.

—*Simonides of Ceos*.

Χρόνῳ τὰ πάντα κρίνεται.

Time judges everything.

Χρυσὰ πέναι.

(Fetters of gold.) Chains of love.

Χρυσὸς δ' ἀνοίγει πάντα κατ' ἰδὺν πύλας.

A golden key will open any gate, even those of hell.

—*Menander*.

* A definition of happiness.

Χρυσὸς μὲν οἶδεν ἐξελέγχεσθαι πυρὶ,
ἥ δ' ἐν φίλοις εὐνοία καιρῷ κρίνεται.
—*Menander.*

Χωρὶς ὑγείας ἄβλος βίος, βίος ἄβίωτος.

Ψεκάδες ὄμβρον γεννῶνται.

Ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Δῖον· ἀλλὰ πᾶν ἔπος τελεῖ.
—*Æschylus.*

Ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον.
—*Menander.*

Ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν.
—*Euripides.*

Ψυχῆς πόνος γὰρ ὑπὸ λόγου κουφίσκεται.
—*Philemon.*

᾽Ω γῆρας, ὥς ἐπαχθὲς ἀνθρώποισιν εἴ
καὶ πανταχῇ λυπηρόν, οὐ καθ' ἐν μόνον,
ἐν ᾧ γὰρ οὐδὲν δυνάμεθ' οὐδ' ἰσχύομεν,
σὺ τῆνικαὐθ' ἡμᾶς προδιδάσκεις εὖ φρονεῖν.
—*Pherocrates.*

᾽Ωδινεν ὄρος, Ζεὺς δ' ἐφοβεῖτο τὸ δ'
έτεκεν μὖν.—*Athenæus.*

᾽Ω θάνατε, θάνατε, νῦν μ' ἐπισκέψαι
μολών.—*Sophocles.*

᾽Ω θάνατε Παιᾶν, μόνος ἱατρὸς τῶν
ἀνηκέστων κακῶν.—*Æschylus.*

᾽Ωκεῖαι χάριτες γλυκερώτεραι.

᾽Ω Κρίτων, τῷ Ἀσκληπίῳ ὀφείλομεν
ἀλεκτρονῶνα· ἀλλ' ἀπόδοτε καὶ μὴ
ἀμελήσητε.—*Socrates.*

᾽Ω ξέν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι
τῇδε
κείμεθα, τοῖς κείνων ῥήμασι πειθό-
μενοι.—*Simonides of Ceos.*

᾽Ω ὀλίγον οὐχ ἱκανόν, ἀλλὰ τούτῳ γε
οὐδὲν ἱκανόν.—*Epicurus.*

Gold is tested by fire, and the reality
of a friend's professions is proved in
a critical time.

Without health life is not life at all, but
a lifeless life.

(Many drops make the rain.) Many
littles make a mickle.

God's lips know not how to lie, but he
will accomplish all his promises.

(No liar can long escape detection.) A
liar should have a good memory.

One life, not two, is our apportioned
span.

Telling our sorrows lightens the burden
of our heart.

Old age, what a grievous burden thou
art to mankind, yea, a plague in every-
thing and not in one alone, for when
we have no power or vigour left, then
thou teachest us to be wise.

(The mountain was in labour. Jove was
frightened, and then a little mouse
was born.) *Parturiunt montes, nas-
cetur ridiculus mus.**

O Death, Death, come now and cast
thy eyes on me.†

Death, the Great Healer, thou alone
art the physician of unendurable sor-
rows.

(Benefits given quickly are most wel-
come.) He gives twice who gives in
a trice. *Bis dat qui cito dat.*

Crito, we owe a cock to Æsculapius;
by no means forget to give it.‡

Stranger! to Sparta say, her faithful
band

Here lie in death, remembering her
command.—*Hodgson.§*

He who doesn't find a little enough,
will find nothing enough.

* Said of Agesilaus, King of Sparta, whose stature was not equal to his great courage.

† These words form part of the last speech of Ajax in Sophocles' tragedy of that name.

‡ The last words of Socrates as he was dying from the effects of the hemlock that he had been condemned to drink. Cocks were sacrificed as a thank-offering to the patron god of the healing art.

§ This was the famous epitaph on the gallant Spartans who were slain at the battle of Thermopylæ.

᾽Ω παῖ γένοιο πατρὸς εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
—*Sophocles.*

᾽Ω πατὴρς, εἴθε πάντες οἱ ναῖουσί σε
οὕτω φιλοῖεν ὡς ἐγώ· καὶ γε ραδίως
οἰκοῖμεν ἂν σε, κοῦδεν ἂν πάσχοις κακόν.
—*Euripides.*

᾽Ω πόποι ἦ ῥά τις ἐστὶ καὶ εἰν Ἀΐδα
δόμοισιν
ψυχὴ καὶ εἶδωλον, ἅταρ φοέρες οὐκ ἐν
πάμπαν.—*Homer.*

᾽Ως ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτα γε
ῥέζοι.—*Homer.*

᾽Ως ἀρχὴ ἄνδρα δείκνυσιν.

᾽Ως γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βρο-
τοῖσι,
ζῶμεν ἀχρυνμένοις· αὐτοὶ δέ τ' ἀκηδέες
εἰσίν.—*Homer.*

᾽Ως δὲ κινήθην αὐτὸ καὶ ζῶν ἐνόησε
αἰδίων θεῶν γεγονὸς ἀγαλμα ὃ γεννή-
σας πατὴρ, ἡγάσθη τε καὶ εὐφρανθεὶς
ἔτι δὴ μᾶλλον ὅμοιον, πρὸς τὸ παρά-
δειγμα ἐπενόησεν ἀπεργάσασθαι.
—*Plato.*

᾽Ως ἡδὺ κάλλος ἦταν ἔχῃ νοῦν σῶφρονα.

᾽Ως ἡδὺ τὴν θάλατταν ἀπὸ γῆς δρᾶν.
—*Archilochus.*

᾽Ως ἡδὺ τὸν σωθέντα μεμνήσθαι πόνου.
—*Euripides.*

᾽Ωτα γὰρ τυγχάνει ἀνθρώποισι εὖντα
ἀπιστότερα ὀφθαλμῶν.—*Herodotus.*

᾽Ω τρισκακοδαίμων, ὅστις ἂν πένης γαμῇ.
—*Menander.*

᾽Ω τύχῃ μικρόν τι μοι κακὸν ἀντὶ τοσού-
των ἀγαθῶν ποίησον.
—*Philip, King of Macedon.*

᾽Ω φίλον ὕπνου θέλγητρον, ἐπίκουρον
νόσον
ὡς ἡδὺ μοι προσῆλθες ἐν δέοντί γε.
ὃ πότνια λήθη τῶν κακῶν, ὡς εἰ σοφῇ,
καὶ τοῖσι δυστυχοῦσιν εὐκταία θεός.
—*Euripides.*

My son, mayst thou be more fortu-
nate than thy father; in all else be
like him; then wilt thou be no base
man.*

Dear land of my fathers, would that all
thy citizens loved thee as I do; then
should we possess thee more worthily,
nor would any evil thing come nigh
to hurt thee.

O Heaven, there are then, in the realms
below,
Spirits and spectres, unsubstantial all.†
—*Lord Derby.*

So let others perish whoever make a
similar attempt.‡

(How office proves the man.) Offices
are given, but not discretion.

Such lot have the gods given to
wretched mortals—to live in wretch-
edness, while they themselves are free
from sorrows.

And when he saw that what was
created after the image of the eternal
gods had motion and life, God said
that it was good, and, pleased with
his handiwork, bethought him how
he might make it still more like the
gods, after whose image it had been
made.

Beauty is truly beauty, when its comrade
is a modest mind.

'Tis sweet to view the sea when we
stand upon the shore.

How sweet it is to remember dangers
when they are past and gone.

(Men's ears are less reliable than their
eyes.) Believe what you see and not
what you hear; seeing is believing.

Thrice wretched he who, being a poor
man, takes a wife.

O Fortune, do me one small ill turn to
make up for so much success.

O Sleep, thou sweet solace, and bul-
wark against disease; how welcome
comest thou in this time of trouble.
O blessed oblivion, how kind thou
art, a heaven-sent messenger ever
welcome to those who mourn.

* The parting words of the hero Ajax to his son before committing suicide.

† The exclamation of Achilles when he sees the ghost of Patroclus appear before him.

‡ This line was quoted by Scipio Æmilianus as his comment on the fate of his kinsman,
Tiberius Gracchus, whose attempts to introduce reforms were rewarded by assassination.

Ω φιλάττη γῆ μητέρα, ὡς σεμνὸν σφόδρ' εἶ
τοῖς νοῦν ἔχουσι κτῆμα.—*Menander.*

Dear native land, how do the good and
wise

Thy happy clime and countless bless-
ings prize.

Ω φύσις, ἐν ἀνθρώποισιν ὡς μέγ' εἶ
κακὸν,
σωτήριόν τε τοῖς καλῶς κεκτημένοις.

—*Euripides.*

(O Nature, how powerful thou art in
mortals when bad, yet how bene-
ficial to those who possess thee when
good.) Our nature is very bad in
itself; but very good to them that use
it well.—*Jeremy Taylor.*